CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 27, 1844. VOL. XXIII.—NO. 4.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XII.

HOPKINSIANISM.

The Hopkinsian School grew from the conservative portion of the New Light party, and is, of course, a distant offspring of Antinomianism. The latter has enjoyed two brief seasons of meteor-like prosperity in New England. These may be dated, the one in 1636; the other, in 1741. The first, under the wild hallucinations of Mrs. Ann Hutchinson and Mr. Samuel Gorton, speedily ran down. The meteor faded into total darkness. The last, under somewhat different auspices, did not, so soon and entirely, die out. Many of the agents by which it was conducted, were men of learning, capacity and judgment. Such were Edwards, Bellamy, Buel, Pomroy and Wheelock. Becoming sensible that there were tares among the wheat; strange fire with that from the altar; they set themselves to the work of severing the good seed from the bad; the true principles of religion from the false. Their distinctive from the Old School was, the essential value of religious *excitement*. In this point, they agreed with the radicals. But they *differed* from them in regard to the truth and value of special impulses, direct communications from God, and the supernatural sentiment of *assurance*, as being the very life-principle of religion. They were first called the 'New Divinity-School,' and had to war against two antagonist forces; the Old Divinity-School, essentially Arminian; and the Radicals, who were Antinomians. The contest with the latter was soon over. But with the Arminians, the moderate and the thorough-going, the struggle was long and arduous. In order to sustain themselves, they found it requisite to modify some of the tenets of old Calvinism. The first of these modifications was on the subject of man's natural power to do good, to live righteously. The Calvinists denied him the possession of this power. But when the question was put; 'Does God command to be done what He has not given the ability of doing? Has He left men destitute of the endowment which is essential to their welfare? Might they, after making every effort in their power, come short of salvation, unless 'overtaken by the grace of God!' These questions were exceedingly vexatious, and, in fact, unanswerable. For the purpose of 'dodging them,' that ingenious distinction was invented; *the difference between moral and natural power*. It is obvious that there is such a distinction, such a difference. A man may be able to do a thing which he is unwilling and resolved not to do. But the distinction does not apply to the case of him who was born totally depraved, who has no true religious sensibility. The Hopkinsians admitted that man's natural power was wholly unavailable. Of course, it was no real power at all. But the sophism was not easily detected. The theory was very plausible. It did an important service for the cause of Orthodoxy. At length the 'ass's ears' became plainly visible and the argument was worn out.

2. The second element of the Improved Divinity, essentially styled Hopkinsian, consisted in the broad extension given to the import of the word, *atonement*. It had been partial, including but a portion of mankind. They, however, made it unrestrictive, including the whole. Not that all would be saved, but the provision was sufficient, if accepted, to save all the family of Adam. A distinction was thus made between provisionary expiation and actual redemption. This modification, like the preceding one, wore a plausible and captivating aspect. It was all, however, in mere appearance. For of what avail was a provisionary atonement for those who were not elected to salvation, but eternally reprobated to destruction.

3. The next element of the New Scheme was the abandonment of the doctrine of imputation; the transfer of one man's sins and of one man's righteousness, to the account of other men. They admitted that Adam's sin was his own and could be no others, that Christ's righteousness was but his own and that he did not suffer the real penalty of God's law. The Junior President Edwards published an ingenious Sermon, in which he repudiated the old 'room and stead' doctrine and made the atonement to consist in an offering made to 'public justice;' consisting, not in canceling each man's debt, but in something equivalent to it as a public example. It was an *expedient*, not strictly a *payment*. But neither Dr. Edwards nor any other of the numerous writers on the subject, could make themselves satisfactorily intelligible, or their theory clear and consistent. It stood in the land of shadows and mist. It was a retreat from the annoyance of ultra Arminianism, which accused the doctrine of vicarious expiation with inconsistency and injustice. But the Old doctrine was better than the New, being *self*-consistent and intelligible. The Hopkinsians were never agreed among themselves in regard to the character of the improved theory. And they were, also, much addicted to the use of the old cant phraseology; 'clothed in the righteousness of Christ;' 'he is our surety before God;' 'in His strength only are we strong.'

4. It was a distinctive doctrine of Hopkinsianism that all moral goodness consists in disinterested *benevolence*, and all sin in *self-love*. This was the most rational sentiment and best philosophy in their creed. They spoiled it, however, by their definitions and abstractions in the application of it. No natural heart could be the subject of true benevolence. The sentiments of piety, kindness, generosity, charitableness, patriotism and philanthropy, were not admitted to be the manifestations, part and parcel, seeds and scions of virtuous benevolence. 'Whatever, said they, comes from a bitter root must be bad fruit.' While they admitted a resemblance, they denied any kindred-ship. Philanthropy might come from nature, but benevolence must come from grace. 'The social affections' said they, 'are partial, but benevolence, being impartial, aims wholly at the universal good. A man may love himself as a part of the great whole and only in that proportion which he is to the whole, but to love himself as self, is sinful. And an affection which is sinful in any of its degrees is sinful in every degree.' Of course, the precept, 'Love thy neighbor as thyself' is either a bad one, or it is badly expressed. For self-love cannot be, at the same time, a sinful affection and yet the standard of true benevolence.

5. The Hopkinsians condemned all 'unregenerate doings;' all efforts to arrive at a state of conversion, as being unavailing and wicked; while the unregenerate man was earnestly praying and seeking for enlightenment and sanctification, he acted in direct rebellion against God. His motive centered on self; consequently, it was wicked. And in such means there could be no tendency to a good result. The old Calvinists very seldom preached the doctrine to this extremity. They touched the thing lightly and 'slurred it over.' Not so, however, the ministers of the New School. They made it a favorite theme; handled it between the sledge and the anvil.

6. They, also, did the same in regard to the doctrine of *Divine decrees*. God having 'from all eternity and for His own glory foreordained whatsoever comes to pass,' it must, therefore, be an important doctrine and should be clearly and earnestly preached. It was useful both to saints and sinners. It was, to the former, cause of confidence and joy; and to the latter, of fear and trembling. It *excited* them; and out of excitement comes conversion. Most of the old Calvinists had treated this subject as they did the other, just mentioned; said as little upon it as they could and yet not seem to discard, or keep it out of sight. It was, however, as a controversial weapon, that the Hopkinsians had been led to employ it so abundantly. The doctrine of universal and eternal predestination was, with them, an important engine in fighting the battle with Arminianism. The latter asserted the doctrine of the soul's power of self-determination and the contingency of moral events. And in order to storm and demolish this fortress, the prescience and fore-ordination of God were zealously and constantly urged.

7. They were explicit in the belief and declaration that '*God is the author of sin*,' not the sinful doer, but the holy agent of all sinful deeds. This doctrine was easily derived from that of predestination. For if God have ordained all things from the beginning to end, in the very best manner, for the accomplishment of the greatest good, then it behooves Him to see to it that every event does come to pass. But it cannot certainly come to pass without his particular supervision and agency, it follows that God preferred that Adam should not obey but transgress; that Cain should not live and treat Abel as a brother, but hate and kill him as an enemy. And the same in respect to all other instances of human wickedness.

But how can God be holy if He instigate to sin! Because He has holy purposes. He ordains sin because it is useful. How, then, can sin be so mischievous and criminal if it be useful? God *makes it* useful, but in itself it is infinitely detrimental. But how can he be detrimental, if in its place, it be more useful than virtue would be in that place? It is contrary to the law of God. But why should God's law forbid what is useful? Because it is evil in itself. But *how* and *why*? Because God hates it! But why should He hate it, if it be useful?

8. It was a doctrine of Hopkinsianism that a man *should be willing to be consigned to eternal misery* for the good of others and for the glory of God. The line of argument to establish it, was short and direct. For if benevolence consist in love to the whole as a whole and not to any part except as connected with the whole, it must, of course, be willing that any part should be sacrificed for the good of the whole. And though this part should be *self*, the fact makes no difference.

9. And finally, they admitted that all sin and holiness consisted in *free voluntary agency*, and not in any mere condition or constitutional quality of the soul. This admission was reasonable, but rendered nugatory by their holding the doctrine of occult circumstances and divine agency, which necessitate every man to commit sin from the commencement of his moral agency to the moment of either his regeneration, or his death.

It is, we think, apparent, from the statements above, that the Hopkinsian improvements were but *nominal*, not *real*: that they consisted more in the dexterous use of equivocal language than in the repudiation of unreasonable and unscriptural dogmas. None of the changes, which they introduced into the vocabulary of theology, made any change in the condition and prospects of human nature. Man, in their hands, remained the miserable victim of fate as much as he is in the hands of the Genevan reformer. It is no melioration of man's condition, to give him power which he can never make available; to widen the boundaries of the atonement, if the old narrow ones can never be passed over: to exempt posterity from Adam's guilt, if it bind them to all the consequences and ruin of that guilt: to maintain that holiness consists in 'good will' and yet exclude loving kindness, honesty, patriotism and philanthropy from having any participation and kindred with true virtue. Of what account is it to break off the horns and prickles of a leviathan but leave the creature in all his deformity and strength!

Hopkinsianism has seen its day, executed its mission, and may be considered as now dead. The cause of its death may be inferred from its character. As distinct from Calvinism, it had no soldid substance. It was a deception: a mock sun, without a radiating nucleus: a gossamer robe which had no substantial texture. And yet it was no unnatural, fictitious or contemptible thing. It was a building compacted by the hands of their masters. The strong hold of Calvinism had become so closely invested by its besiegers, that *expedients* had become necessary. It was better to give up the outposts than to keep them manned at the expense of weakening and exposing the heart of the citadel: better to make verbal concessions than to yield and surrender the whole camp.

It is due to the Hopkinsian school to say that it consisted,—probably as much as any denomination ever did—of true men; true Christians; and true Gospel ministers. They had a courage, an earnestness, an activity and an enterprize, which compare honorably with the like virtues in the Spartan phalanx of Ignatius Loyala, and in the knighthood of the Holy Sepulchre. They were sincere, zealous, discreet and efficient men, who sustained the cause of Orthodoxy in New England for fifty years. Had *they* not lived and labored, there would here and now, have been no Congregational Church, except that consisting of dead Orthodoxy, and, what many now call lifeless Unitarianism. They moreover, countenanced and practiced a spirit of free inquiry. Discussion, logic, philosophy and metaphysics, were favorites with them in their studies, at their firesides, and in their pulpits. The influence of these things has diffused a more liberal religious feeling in New England than exists in any other portion of Christendom. A liberal Christian may here be respected as much as he deserves. But this is not the fact even in other parts of our own country; and still less so in foreign parts of the world. We have space to say only a word of particular men and movements. President Edwards has been considered the real founder of the sect. But that he was, to the extent believed by many, is doubtful. Edwards was a genuine Calvinist. He adhered to the tenets of the Old School in almost every particular. He asserts and defends the doctrine of 'original sin,' in its true Calvinistic character. On the points of benevolence, free will and divine agency, they are with him; but in the other distinctive points, he is not with them. Those who afterward made contributions, were Bellamy, Hopkins, Dr. Edwards, Stephen West, David Sanford, and Drs. Emmons and Burton. Among the working men were Spring, Judson, the two Backuses, Niles, Treadwell, Dwight and many others.

About the year 1796 they got up a religious periodical; probably the first thing of the kind in America. It was called, 'The Theological Magazine;' and published in the city of New York, by Cornelius Davis. The contributors were chiefly New England men. Dr. Hopkins, then about 80 years old, was one of them. And such were Gov. Treadwell and Rev. Mr. Miller of Conn., Judge Niles and Dr. Burton of Vt., Isaiah Potter and Noah Worcester of N. H. and Thomas Scot of London. This was followed by the 'Massachusetts Missionary Magazine,' 'The Panoplist,' and finally, by the 'Hopkinsian Magazine,' edited by Rev. Mr. Thompson of Rehoboth.

Their principal public controversalists were the junior Edwards, who defended the doctrine of 'necessity' and opposed that of 'self-determination and contingency' against Dr. West of New Bedford; Dr. Hopkins, who defended the sentiment of the conceivable character of 'unregenerate efforts for conversion' against Dr. Hemmenway; Dr. Spring of Newburyport, who maintained the same sentiment against Dr. Tappan, Hollis Prof. in Harvard University.

Their best metaphysical writers, were Drs. Edwards, West of Stockbridge, Emmons and Burton. Their most voluminous authors were, Hopkins, Emmons, Bellamy and Dwight. Their most eminent theological tutors were Bellamy, Smalley, Backus, Hunt, Emmons and Burton. Their best pulpit orators, Dwight, Griffin and Nott. Their most learned men, Edwards, Dwight, Samuel Worcester and William Patten, of Newport. The most palmy period of Hopkinsianism was at the close of the last century and the beginning of the present. They were then a decided majority of the reputedly Orthodox in New England.

A doctrinal schism split them into three divisions: the largest, headed by Dr. Emmons, defined the soul to consist in a series of continuous acts, without any created substratum: the next was the school of Dr. Burton, who allowed the soul a structure and divided its powers, not as Edwards and others had done, into *two* cardinal faculties, the Will and Understanding, but—into *three*; the Intellect, the Sensibility and the Will. The leader of the third division was Rev. David Sanford, who repudiated the doctrine of an expiatory atonement, and held that Christ redeemed the Church, not by his sufferings, but by his obedience. S. F.

For the Register.

PASTORAL ADDRESS

OF THE GENERAL ASSOCIATION OF NEW HAMPSHIRE.

The above named Association is composed of the Orthodox Congregationalists and Presbyterians in N. H. At their annual meeting in 1843, they adopted a Pastoral address, which has been published, and from which I have made some extracts. The views which they contain cannot fail to be interesting to Unitarians.

The main topic of the address is the Instability of the Pastoral Relations. 'The fact of this instability,' they say, 'is notorious,' and they proceed at once to point out the evils attending it, to consider its causes and to suggest a remedy.

'One evil,' they say, 'which the churches must suffer from the frequent changes of its ministers, is found in the *character* of ministerial services, resulting from such mutability. Time was, when ministers settled with the reasonable expectations of remaining for years, probably for life. They laid their plans accordingly. They labored not so much for *immediate* results, as those more *distant* and *abiding*.'

'How is it now,' they ask—and they answer as follows—'Very different surely, and we fear the change is not for the better. Preachers have come to know what sort of preaching the public ear demands, and this affects their preparations for the pulpit. A few popular subjects are selected and fitted up in a style and manner suited to the taste of the hearers, and these are delivered with a view to *instant* effect. Even the few subjects thus introduced are not thoroughly considered, but are handled in such a way, as may gratify rather than improve minds that are but slightly acquainted with them. If it occur to the preacher that such a presentations of the sacred oracles must fail to produce the best final results, his scruples are met with the stubborn fact, that by no other method will the greatest number be called out to hear the word; and that if the constant repetition of the same thing must soon fail to excite the same audience, it matters not, for under any circumstances, the changeable times will not allow the expectation of being continued in one place. The motives that would lead to the proper conduct of the ministry are thus greatly weakened, if not destroyed.'

Another evil mentioned, 'is the aggravation of the *already sickly taste* of the community. They are so excitable, that they cannot rest satisfied without something constantly presented to rouse up their feelings, and keep them in a state of constant irritability. To effect this, there must be a constant increase of the stimulant applied. The same portion will not produce the same excitement the second time as the first, or the third time as the second. The still small voice of God's word and spirit will produce uniform results, or if the uniformity be broken, it is by the gradual increase of divine influence. But in such violent movements, in order to sustain the amount of impression at first produced, the strong mind that breaks the mountains and rends the rocks must be succeeded by the earthquake, which shakes the whole ground, and that by the fire that melts the elements with fervent heat. A certain amount of excitement is secured by a few days application of the means of grace—twice the number must be employed the next time to realize the expectation of the people, and so on in endless progression.' After saying thus much, they proceed to ask—'What sort of tastes will be generated in the people by such management of the ministry?' And they answer, 'surely such as no power of human eloquence can either benefit or satisfy. The ordinary influences of the house of God, such as he designed for the perpetuity of the church, will become of no effect, and after a time the most extraordinary that can be used will be of no avail. Some parts of the American heritage,' they say, 'are already in this dismal state—and the church may, by a process, such as we have described, be cursed with a religious condition that will end in the total consumption of its vital powers.'

But they say further. 'Besides producing in the churches morbid sensibilities unfavorable to religious growth, the frequent change of the ministry tends likewise to divide them, or at least to weaken the union, which is essential to their prosperity.' How this division is effected they proceed to show at some length, and then glance at the causes of the evils which they have described.

'This division in the churches,' say they, 'if not first created, is constantly fomented by agents and lecturers, passionately devoted to their respective objects of philanthropy, and oftentimes, exceedingly bitter towards each other.' In remarking on public agencies, they say, 'agents acquire a readiness in the discussion of a few interesting topics, and there are always some in the assemblies they address, who cannot realize the impossibility of sustaining the interest thus excited, if the same speaker were to be listened to Sabbath after Sabbath for a length of time. Hence these superficial hearers become dissatisfied with the labors of their own Pastor, and vainly imagine that the man, who has interested them once or twice would continue to interest them thus deeply ever after.'

For another cause of feebleness in the Pastoral relation, 'we refer,' say they, 'to the exertions and influence of great revival preachers, the labors of evangelists, protracted religious services and their usual attendants. Most surely, the excess to which these things have been carried and the improper reliance placed upon them have been one great cause of the frequent changes in the ministry. Eminent revival preachers sometimes owe their success to their very extravagances. Their revival measures, the varied use of the voice acquired by special attention to that point, and in some instances the novel doctrines arresting the public mind, give them a momentary influence over the people far beyond that of the settled Pastor. Not stopping to consider the abiding consequences, but rejoicing in the sight of many in the assembly, who are usually absent from the house of God, and of the hopeful conversion of numbers, with the deep solemn impression on the minds of still more,—even good men are enticed into the belief that a method of conducting public worship different from that of their own Pastor's, and resembling that of distinguished revivalists, would be more condusive to the promotion of religion. Here has been found one of the most active causes of the dismission of ministers.'

After considering the evils under which their churches labor, they proceed in the address to point out the remedy. 'Learn,' say they, 'to be content with the plain, faithful preaching of your own Pastor. Value the Sabbath, because it is God's day, because it is ordained of heaven for the salvation of your souls and the souls of your children. Be not drawn to the sanctuary on account of the display of the pulpit, but because it is the place where the Father of mercies has recorded his name. We do not advise you to sustain an incompetent or unfaithful minister, but if you have one able and willing to instruct you in the things of the kingdom of God, do not depreciate him, do not weaken his hands or discourage his heart by an expressed preference for the more striking exhibitions of the pulpit, which you may have witnessed in others. The passions for such exhibitions is the curse of our churches, especially of those that are feeble. Indulging the erroneous feeling, that by these means alone their prosperity can be secured, they become dissatisfied with the services of those, who are not gifted with brilliant oratorical powers—consequently they are deprived of the only religious instruction they can command.'

They proceed in the address and ask, 'What sort of ministerial influence do you need to give the most enduring success to the appointed instrumentalities of the sanctuary?' They answer this question by asking many others—among them are the following:—'Could you be long saved from dispersion, were all the preaching you enjoyed, confined to the reiteration for the thousandth time of a few meagre but exciting thoughts? Do not the children and youth of your societies need to be under a systematic course of instruction, which can be carried out only where are engaged the regular, well sustained labors of the faithful Pastor. If this is the ministry you need, are you not convinced that it is to be found, not so much in connection with shining pulpit talents—the ability to arouse the general mind for a short time, as in connection with the self-denying, serious, protracted efforts of the Pastor, who loves his people, and strives with all his power to promote their salvation, though he may not be able to dazzle their minds with the brilliancy of particular discourses! Are you not convinced, that your true and lasting good can be best promoted by a Pastor, who should lead you into the green pastures, and by the still waters of salvation?'

This is good advice, but how strange that it should come from those who have recently been engaged personally in the very measures, which have produced the state of things which they deplore, and who, in speaking of Unitarians, often said that we had no *life*—that the *still waters* over which we were moving, were the waters of spiritual death! Had Unitarian clergymen, a few years ago, made use of the strong language, which we have quoted from the Orthodox pastoral address of New Hampshire, they would have been branded as enemies of the Gospel, and opposed to God's work.

It is true the members of this general association do not, in their address, give any intimation that in points of speculative faith they have met with any change. They do not seem to be aware that the evils into which they have been plunged, may be at all owing to the erroneous notions they entertain of scriptural truth, and that even a change of measures may not cure them. But they seem to be fully aware of their danger, if the evils are not cured—for, they say, in the last paragraph of the address but one, 'We would freely open to you, brethren, all the feelings of our hearts on this subject. We would express to you our *solemn belief*, that darker days are before the churches, unless the the foregoing considerations are regarded. The relation we have been contemplating is too sacred to be treated with that levity in which it is by many viewed. To restore the proper Christian sentiment in reference to it, exert all the power you possess. Nothing else will save you from the spiritual maladies that will lay the emaciated Churches in the grave.'

Such strong expressions must have been dictated by no trifling cause of alarm. Men are not apt to speak so decidedly in condemnation of what themselves have been instrumental in doing, unless they feel a deep conviction of its necessity. Which course will hereafter be persued in reference to some modes of religious action, time alone can show. Other means of proselyting may be adopted, and denunciations may not cease. We cannot flatter ourselves that this will be the case, till some further change has been affected in the doctrinal views of the leading denominations of our country.—But in the mean time, we have reason to rejoice, yes, to thank God, that one cause of evil in our Christian communities is so well understood, and so badly discountenanced. We may now go on in our own plain, unobtrusive way, with less distrust as to final results.

NEW HAMPSHIRE.

P. S. The Pastoral address, from which the above extracts have been taken, was published in the Congregatignal Journal, printed at Concord, N. H., December, 1843.

For the Register.

'It is the utter unreasonableness, and the unrelieved moral deformity of the unchurching dogma—which, in my view, constitutes its offensive character. I hold it to be *prima facie* a bad cause which, in the pulpit of one of your churches,—prompts any man, to assail the Church standing, including the faith, hopes and rights of his fellow Christians.'

The above is an extract from one of Dr. Potts' letters to Dr. Wainwright, in the controversy going on between those gentlemen, upon the proposition whether there can be a Church without a Bishop. It is pleasant to notice how soon a little persecution will bring some men to their senses. Dr. Potts winces when the anathema is launched against him, and 'unchurching' becomes a dogma of 'unrelieved deformity,' as soon as he and his coadjutors are unchurched. It is well that something will open men's eyes and wrench from them, when they are racked on the wheel, a confession that after all it is not so pleasant a business to be 'unchurched,' though they may have considered it a matter of small moment when they had the torturing irons in their own hands, and were deliberately unchurching others. As soon as Dr. Potts is 'unchurched,' the act becomes an 'unrelieved moral deformity,' utterly unreasonable, and yet, forsooth, Dr. Potts has been busy in exciting to, and performing the same act of unchurching others. He holds it to be his duty to brand as outcasts from the Church, and the 'covenanted mercies of God,' those who do not hold doctrines which he is pleased to call essential to the Church character. I would be a man, and not whine like a spoiled child when my own principles were turned against myself. I would bear the rack without flinching, or I would recant and take true liberal ground. I would not condemn my own principle when it was applied to myself. Consistency is sometimes a jewel. And it is some test of the sincerity of our opinions and principles when we do not murmur if they are applied to ourselves. Let Dr. Potts be a man and confess that 'unchurching' by protestant dissenters is as 'unrelieved a deformity,' and as 'unreasable,' utterly so, as it is when practiced by protestant Churchmen, and he will gain a little public sympathy. As it is, he will only be jeered by the thoughtless, and despised by the thoughtful. John Rogers went to the stake calmly and without complaining, for he had recommended burning for heresy:—when he became a heretic by the change of Government and was doomed to the fire, he did not denounce the principle, as being a 'utterly unreasonable and an unrelieved moral deformity,' he bore it like a man. So let Dr. Potts do. If he will persist in unchurching others for opinions unlike his own, and handing them over to the 'uncovenanted mercies' of God, let him not whimper like a child, and try to get up public sympathy because, forsooth, he is now handed over in the same way, by hands as strong, and hearts as good as his own. We cannot hope that Dr. Potts will see our comments, but we are fain to believe that others who may read them will be aided in forming a just idea of the 'unrelieved deformity' and 'utter unreasonableness of unchurching' for matters of faith.

The controversy, so far as it has proceeded, is such an one as might be expected from two men who think they have power to send each other to perdition. It is coarse, savage, bitter, malignant. The parties appear to feel themselves authorized to act without regard to the usual rules of courtesy. However, if these things must be, we will gather what little honey we can from the brambles, and some sweet drops too, we think there will be found issuing out from the breasts of the combatants as they writhe under the application of their own principles of bigotry and exclusion. Let liberal Christians learn the value of their principles by the concessions of their foes, and rejoice that though they are cast out as not worthy of the name of Christian, their persecutors confess in the hour of their own agony, that the 'unchurching dogma is an unrelieved moral deformity, and utterly unreasonable.' R. P. S.

For the Register.

Messrs. Editors:—I observe in the 'Bible Society Record,' Nov. 1843, the following statement respecting the Semi-Annual Meeting at Cincinnati:—'Two or three who had been, or were now residents at the South, said 'that they knew of no laws which *forbid* the population in question, (slaves,) as stated, from having the Scriptures.'

I write to inquire if this is so. The Bible Society evidently intended to authorize such an opinion. It ought to be known if the slaves are allowed to be taught to read the Bible—if the laws do permit it, for such is not the opinion of many people who have derived their information from Anti-Slavery lecturers. It is a matter of grave import, and I hope you will give information to the public upon this point. If the laws of the South do not prevent the reading of the Bible by the slave population, one of the great objections to slavery is removed. The statement to which I refer, may be found on the 13th page of the 'Record.' R. P. S.

AN ADDRESS

From the Unitarian Ministers of Great Britain and Ireland, to their Ministerial Brethren of the Unitarian Churches in the United States of North America.

Reverend and Dear Brethren,—We, the Undersigned Ministers of Great Britain and Ireland, uniting in the belief and worship of the Father, as the one, only, and true God,—in the name of the one Lord Jesus Christ,—desire to convey to you the expression of our brotherly regard, and of our earnest sympathy in your spiritual labors, as workmen in the vineyard of the Gospel, and gifted teachers of the truth as it is in Jesus.

We have hailed from time to time the tidings of your steadfastness amidst many perils, and of your progress in the face of many difficulties. From the works which you have given to the world, often we have derived the highest benefit, and the purest light. Your names are in all our Churches; and it is our joy to feel that we are united in sentiment, and are soldiers together of Christ, in the great contest which is waging between light and darkness, truth and error, evil and good, throughout the nominally civilized and Christian world. In particular, we devoutly thank the Father of lights, and Giver of every good, for the benefit derived to so wide a portion of mankind,—and the comfort, support, and example, afforded to ourselves,—from the intellectual glory, the Christian devotedness, and the untiring and consistent zeal, manifested in the pure life and transcendent writings of your and our departed Brother,—the ever to be remembered and revered William Ellery Channing; in union with whose name, our grateful but mournful recollection would recal that of his meek-hearted but heroic fellow-laborer, Charles Follen.

Believing that the testimony of these great and good men was designed by a merciful God, to operate on our own hearts, and stimulate us to a like course of holy doing,—we pray of you, Christian Brethren, to pardon us in suggesting that, under God and the Lord Jesus, to you next we turn, in hope that the exalting influences begun or fostered by them, may be carried to their glorious consummation; and that for your honor, for our joy, and for their dear memory's sake, the voice they lifted, especially in behalf of the unhappy Slave, may not be suffered to pass away without a due response from your lips, and the unshrinking and devoted support of your Christian and ministerial energies.

We will not suppose, Christian Brethren, that you, any more than we, can have any doubts as to the deep wrong of man holding man as a slave. We assure ourselves of your concurrence and sympathy, when we utterly deny that any human being has, or ever can have, a right to make another his chattel. And believing that no example, no prescription, or time, or place, can warrant it,—we anticipate the cordial coincidence of your desire with ours, that, on that pure form of truth,—to us so precious in our common Unitarianism,—no such stain should rest, as the extending of any countenance to so foul and fearful an institution as that of slavery.

Nevertheless, Brethren, we are not unaware, in our own experience of great social and public questions, how easily the mind may be reconciled to *inaction*, where inconvenience or sacrifice,—so apt to inspire an unwise distrust in our means of good,—may happen to lie in the way of more active and immediate endeavors to give effect to our inward convictions. As professors, ourselves, of a form of faith everywhere spoken against,—and especially in a country where institutions, political as well as religious, so formidably aggravate the evil,—we can witness to the difficulty of bearing our testimony to unpopular truth. Though tolerated, we are *stigmatised*, by the State. And while sharing with others in the odium of dissent,—have, through this unfriendly leaning of the law, to incur the added evil of being singled out as objects of legitimate denunciation for heresy. But we have no choice. If we would be imitators of our Master, we must be faithful; and, to be worthy of him, must cheerfully bear our cross, and endure our reproach.

Circumstanced thus, may we not, in reference to the position you occupy on a question so bound up with the honor of our faith, and the welfare and hopes of an extended portion of the family of man, be the more freely allowed to give utterance to our wish that our Brethren in America should be seen to stand out amongst those,—yea, be foremost and first of those,—who raise their solemn protest against slavery,—as a crime against our common human nature!

We wish you to be assured, dear Brethren, that while we know, or can readily conceive, the practical difficulties thrown around the question,—it were to us inestimable evidence of the energy and worth of our faith, and a title in them to our increased affection and esteem, could we behold our fellow-ministers in America, eager to embrace, and diligent in devising, *the means of overcoming those difficulties,—and sedulous in subduing the prejudices by which they are multiplied and strengthened.*

We do not presume to point out the particular modes in which such action can best be brought to bear on the awful evil against which we are prompted, by this humble attempt, to strengthen your hearts and hands; but we cannot doubt that so enlightened, respected, and pious a body as the Unitarian Ministers of the United States, must exercise an influence of no unimportant amount in any question affecting the social and moral condition of the community in which they live. We rejoice, indeed, in the growing demonstrations that among minds of a high order in your country, the means begin to suggest themselves whereby a more determinate and effective expression may be given to their best aspirations and convictions, in regard to Slavery. And while, in the general tone of a recent article in one of your leading periodicals,—'The Boston Christian Examiner,' in its number for July of this year—we hail an omen of auspicious promise, we cannot too warmly acknowledge the satisfaction and delight afforded us from the hope held out in the following passage in particular, at page 280.—

'Our ecclesiastical bodies,' it is there said, 'are more or less intimately connected with the Southern Church; and *their unanimous, decided and stong sentiment* will soon find a response from every devout and intelligent Christian at the South, and will awake to sincere penitence and a better mind those portions of the Southern Church, which have entered into willing compact with this iniquity.'

To the weight of these words, we feel that we can have little to add. Only we would say, —May the wisdom and spirit which are from above enable you to resolve on, and quicken you to perform, the holy work to which you are called! By the love of our dear Redeemer, by the bonds of our common faith, by the memory of the great and good, whose thrilling tones in behalf of their oppressed Brother have come to us from your shores, as a voice from heaven,—we pray you be not slack or timid in aiding or urging 'to undo the heavy burdens and let the oppressed go free.' Let not the foulest of wrongs lift its head unrebuked in the presence of the holiest of truth. Assist us in vindicating for Unitarianism her just position among the beneficent agencies in the world. Let it be seen that the faith of One God, the Father of All,—has power to unite us in unswerving efforts for the good of His children of every condition and hue. And, while praying for its efficacy on ourselves, enable us to point to those who maintain it among you, as conspicuous fellow-laborers and helpers in accomplishing that great work in the bosom of their own nation,—of striking the chains from their fellow-man, and thereby of freeing their country from an odium, Christianity from a stain, and the world from a plague, which now so heavily and deeply lie upon them.

'The night cometh when no man can work.' The warning contained in these words, —at all times how solemn!—how peculiarly impressive at this!—Even now, while we are yet speaking, the tidings have fallen on us of other departures of the excellent from among you:—and the loss, almost simultaneous—(within one short year since we had to mourn for a Channing), of a Greenwood, and a Ware, would seem to have come,—as if in appropriate but afflicting admonition of the lesson of our mortality!

Brethren! 'our hearts are enlarged unto you;' and in very love we pray, may the spirit of the Lord Jesus be with you and in you; and may it give you good consolation, and abundant understanding in this and in all things.

AMERICAN MONTHLY LITERATURE.

We feel ourselves compelled at the earliest opportunity to express our disapprobation of the character which is borne by many of our popular magazines, and of the manner in which they are conducted. When we consider how much they might do in elevating the character of our literature and in nourishing a taste for profitable reading, we are grieved and disgusted at the amount of idle, ephemeral, useless fiction which they pour out upon the country. That their pages are free from a positively immoral influence, does not entitle them to commendation. It only saves them from a heavier charge than that to which they are now liable, and which is heavy enough. They injure the intellectual character of their readers; they create a taste for the very weakest and poorest mental aliment; they in fact enfeeble instead of strengthening the mind, and dissipate instead of refreshing or expanding the sensibilities. We lament this the more, because we see the names of some of our estimable writers used to sanction this abuse of the public favor. The contributions which such writers furnish should indicate a just sense of the value of periodical literature, and not exhibit that miserable dilution of talent which reduces them to a level with the articles without pith or point—the worthless tales and showy prattle—in company with which they are found. We rejoice that there are publications of the class we are noticing, which seem to have some other object than to obtain 'the largest circulation,' and show a wish to benefit those whom they reach. But of those which pay their female subscribers, particularly, the poor compliment of offering them 'embellishments' as a compensation for the want of instructive matter, we can speak only in terms of remonstrance and condemnation. [Christian Examiner.

RELIGIOUS INSTRUCTION IN EUROPEAN SCHOOLS.

The different or opposite religious instruction given in the schools of Europe, and the different modes adopted to enforce religious creeds or opinions upon the young, would of themselves furnish material for a chapter, or even for a book. Of course, therefore, we can here merely glance at the subject.

In Holland, no instruction whatever, strictly and technically religious, is given in the public schools,—no creed, no form of religious faith, no dogma, nothing claiming to be an epitome of all Divine truth, is taught or enjoined. The Bible is not even allowed to be read. The only religious exercise which we witnessed in its schools was a prayer. At the morning opening of a very large school, a signal for silence was given by the teacher. A boy, twelve or thirteen years of age, was named; each scholar closed his eyes and leaned his head slightly forward, while the boy called upon, in a reverent and natural voice, made a brief prayer, and the business of the school proceeded. It was the most reverent and devotional company of children we ever saw on any occasion. Not an eye was opened, not a head or hand was moved, not a mind seemed to be abstracted, or a thought distracted from the devout service.—The sentiment came forcibly to mind, how pleasant a thing it is to see those who 'remember their Creator in the days of their youth.'

Religious instruction is allowed to be given to scholars, *as such*, out of the school, but this is not enjoined.

According to the late law of Belgium, the religion of the country (Catholic) is to be taught in all the schools. Dissenters, however, may withdraw their children during the hours of religious instruction.

In Prussia, only two forms of Christianity (the Evangelical Protestant, and the Catholic,) are recognised or allowed in the schools; one of these must be taught; the parents may choose which, but there is no escape from one or the other. At the appointed age, usually fourteen,—

all Protestant children are confirmed, whether they will or not, and made to be members of the church. The confirmation depends upon the child's having a certain amount of intellectual knowledge of the Bible, not at all upon his character or state of mind. If he does not know enough of the Bible to be made a member of the church, and to be admitted to the communion, he is sent to a Bible school, or remanded to his former school, to learn the Bible, after which he is received. It is easy to see, if this policy of the government prevails, that there can be no change in the religion of the country or of families, to the end of time. The descendants of Protestants are to be Protestants, and the descendants of Catholics to be Catholics; and should new light come with the millennium, the laws of the government will prohibit its reception. Whatever errors, if any, are in the present system, are to be retained in it forever; whatever truths, if any, are out of the present system, are to be forever excluded. Yet this is the land of Luther's nativity,—the birth-place of the Reformation. 'I tell you again,' said Martin Luther, 'neither Pope nor bishop, nor any man, has a right to put a single syllable upon a Christian man, unless it be done with his own free consent; and what is otherwise done, is done in the spirit of tyranny'!!

It is but justice, however, to say, that in Prussia much excellent moral instruction, in addition to the doctrinal, is given in the schools. As a warning to other governments, however, the incontrovertible fact should be everywhere known, that the reaction of the public mind, from the creeds enforced upon it, towards Rationalism and Pantheism, has gone to a greater extreme in Prussia than in any other country.

In Scotland, there is no law of the land requiring religion to be taught in the schools, but a public opinion, stronger than any law, effectually secures it. In all the parochial schools, the Presbyterian-Calvinistic faith is most sedulously inculcated. Indeed, it would be very difficult, if not impossible, for any one, not a believer in joint Presbyterianism and Calvinism, to obtain a place as teacher in a parochial school. The school is the nursery of the church. Most of the teachers expect to become ministers, and they remain in the school only till they can get preferment in the church. In all the Scottish schools we saw, the doctrinal part of religion was taught vastly more than the preceptive.

But religion,—eternal, immutable religion,—is one thing on the north side of the Tweed, and another thing on the south. It is still another across the Irish channel, although the three kingdoms are parts of the same government. In the British realm, Immortal Truth is a masker and turncoat. In Scotland, she puts on one guise, in England another, in Ireland a third; and each is so opposite to the others, that her most ardent devotees, so far from recognising their goddess when they see her in one of her foreign garbs, deny her, hate her, spurn her, blaspheme and persecute her with might and main!

The only reason why there has not, long ago, been a system of public instruction in England, is, because the church steadfastly resists all legal provisions for literary and moral education unless it can control it for purposes of proselytism. A long array of facts might be adduced in support of this assertion. We shall here, however, refer not only to the last of the series,—a fact which caused a commotion throughout the kingdom that has hardly yet subsided, and will never be forgotten. It is well known that the Tory and Church party is now in power. On the 7th of March, 1843, a bill, called the Factories' Bill, purporting to make provision for the education of children employed in factories, was introduced to the House of Commons by Sir James Graham. It provided for the establishment of schools in connection with factories. For the superintendence of these schools, such a mode of appointing trustees was designated as would almost invariably secure a majority of members belonging to the established church. The clergyman of the parish was to be *ex officio* chairman of the trustees, to have a vote as a member, and, in case of a tie, to have a second vote. As if this were not enough to secure a teacher of the right religious profession, every appointment of a teacher was subject to the ratification of a bishop. The factory employer was empowered to reserve a certain sum out of the wages of each child, to pay for his tuition in the school, and he made himself liable to a severe penalty *if he employed any child who did not bring a certificate of having attended an authorized school. The parent was also liable for allowing his child to work, if he did not attend school.* In this way, attendance upon a school was made a condition precedent to the obtaining of employment. The option was, either to attend a school under the control and management of the church, or to starve for want of work.

The presentation of this bill kindled a flame throughout the whole country. All denominations of the dissenters,—supposed to amount to from one third to one half of the whole population of the kingdom,—rose against it. Meetings were everywhere held. Petitions and remonstrances poured in. The attack upon the measure was so universal, and so impetuous, that the ministers quailed before it. At first they modified the bill, in the hope of detaching a portion of its assailants, and quieting the fears of the rest. But this expedient proved ineffectual; and finding, at last, that they could not sustain it as a party measure, they abandoned the project, and thus the whole matter at present remains. [Common School Journal.

Essex North Auxiliary Bible Society.—The tenth annual Report of this society is just published. We make the following quotations.

'The Essex North Auxiliary Bible Society has now been in existence ten years. At first, it included the churches of Andover, Boxford, and Methuen. Latterly, those churches are connected with another organization. About Twenty-two churches may now be considered as connected with it. The Treasurer's Book from the beginning, shows an amount of $3891 91, contributed to the funds of the American Bible Society, to aid as our constitution expresses it, 'in circulating the scriptures throughout the world!' This is an average of $389 19 a year; which divided among 22 churches, gives an average annual contribution from each of $17 30. It is to be observed, however, that considerable sums, from different churches, have gone, at different times, direct to the Parent Society, of which no account has been transferred to our Treasurer's Book.

The past year, the contributions passing through the hands of our Treasurer, amount only to the small sum of $11 31. From only six churches of the 22, has any thing been received. Whether any have contributed directly to the Parent Society, and if any, to what amount, is not known.

In the closing part of the Report the writer thus appeals to his readers and the christian public in behalf of a deeper interest in the efforts for disseminating the Bible.

"Each one should ask himself, What is the Bible worth to me? What consideration would induce me to be deprived of its light, and to be placed in the darkness of those who are destitute of its sound instruction? And the value which each sets on the Bible for himself, should be the measure of his desire that it may be possessed by his fellow man. Look upon your children. What consideration would induce you to place them in the darkness of heathenism or Mahommedism, and let them be brought up without knowledge of the Bible?"

Public Schools in Europe. Scotland.—Scotland has had what may with strict propriety be called a system of education, for nearly two centuries. By a clause introduced into an act of parliament, not longer than a man's thumb, it was declared "that a good and sufficient school shall be erected and maintained in every parish." How many of her Burnses and her Cunninghams, how much of the well-being of her inhabitants, and the celebrity of her literary name throughout all lands, does she owe to this brief provision. To her it was the fiat, "Let there be Light!" But her schools have not been what they should have been. In populous cities, and especially in great manufacturing districts, she is suffering many of the evils of the sister kingdom. It is estimated that only about one-third part of the children of the country, are educated in parish schools. A portion of the rest are educated in private schools; a portion not at all.

As a specimen of the consequences even of partial neglect, when long continued, we give the following anecdote, on the authority of the Queen's Inspector of Schools for Scotland. He told us that, a few months ago, two benevolent gentlemen in one of their large towns, wishing to improve the condition of the laboring classes around them, brought together eighteen young men, from sixteen to twenty-five years of age, in order to give them some rudiments of moral and religious instruction. They put the question to the young men collectively—"Where was the birth-place of Jesus Christ?" Not one of them answered; all looked blank and stupid and said nothing. By-and-by the interrogators observed the countenance of one of them to light up, and thinking that he was ready to reply, the question was put directly to him, "Where was Jesus Christ born?"—to which he answered, "Paisley." [Common School Journal.

CHRISTIAN REGISTER.

BOSTON, JANUARY 27, 1844.

DO YOU PRAY FOR YOUR FRIENDS?

Have your desires towards your friends extending beyond the common wish to satisfy their ordinary bodily wants, beyond the wish to provide them with choice food, rich raiment and a fair dwelling? Have you attained to nobler conceptions, than are implied in these desires, regarding the good things of human life, the things really desirable? Do you see the way open in your own case, towards the attainment of excellent gifts and graces,—and have you begun to establish your soul in those pure principles, which exalt and delight and adorn, which are regarded by the wise as infinitely preferable to all outward ornaments, and momentary pleasures? Do you feel a desire for the spiritual welfare of your friends, deeper, more stirring far than ever has place in the mere worldly relations of human beings, a desire to share your best treasures, your heavenly thoughts and loves, a desire strengthened by a sense of the great value of the object, so valuable that it may not be monopolized, a desire unchecked by a grasping covetousness, since the gift to be conferred is of so rare a character, that the more we give, the more we have? Then you are one who would speak with your friends, of the things that concern their welfare, their joy and peace, you would advance their culture, you would secure their co-operation in the noble work of reviving the soul's faded image. You would summon your friends to the mount of vision, whence with calm yet joyful gaze we can look upon the various events of life, whether gladdening or painful, and say these are our Father's doings, here his mighty and beneficent hand is present. You cannot bear to think that those whom you love as yourselves, those for whom you would gladly consume days and nights in toil, should receive nothing at your hands but certain poor perishing weeds, that even now are a weariness, and must at the best, drop off from the soul, when the body falls by the way. You have learned that you are a spirit, and that your friend is a spirit, and you cannot for a moment be content with holding or bestowing only the meat that perisheth, only the water that faileth. Now your desire may be so strong that it will urge you to address your friends, and it may not be so strong that you will seek satisfaction in utterance. For, as we are often compelled to observe, though with much pain, barriers without number, the work of folly, yet very formidable, shut us out from communion with our brethren. It is a fearful thing to reflect upon, yet it is none the less true, that we are generally ready to confer one with another, not as immortal spirits, not as sons of God, but only as perishing animals, that we employ speech, the noble prerogative of men, in order to discourse of topics that interest us, almost in common with the brute, that when we would speak of nobler things, of spiritual and to awakened men, household matters, we stammer and are silent.

How far this is folly, and how far it is a delicate, reverent reserve, we shall not now say,—for it is not now our precise purpose to plead against this strange silence; we wish rather to put to all those who find themselves in this situation, the inquiry with which this paragraph has been introduced—'Do you pray for your friends?' Have you sought, in this way, a fulfilment of your desires, have you endeavored by the employment of this esteemed and well-proved instrument to establish that communion between the soul of your friend and heaven, which is now prized by you beyond the coral and pearls! The question, we think, is worth pondering, especially in this day of Rationalism, when men, unconsciously often and indistinctly, yet to the same fatal end, neglect to confirm themselves in the practical faith, and faithful practice of things above our reason, and beyond our grasp. Have you not perhaps neglected the prayer of intercession, from some lurking skepticism about the matter? because you cannot understand the how and the why? because the mysterious connexion between the Divine spirit and the human soul baffled your vision of yesterday? Examine yourself: less whether this be not the case, whether through carelessness and faithlessness, you have not lost sight of a valuable privilege? whether you have not overlooked the very thing that you need in precisely your present condition? If you find that this is the case, meditate upon the question, until you have learned its significance, and are able to reply to it in the affirmative. We shall say nothing of the effect which this exercise will have in deepening the desire of your own soul and stirring you to faithful sayings,—for this is aside from the legitimate end, the end supposed by the act of petition,—we simply remind you, that the prayer of intercession is enjoined by Scripture, and has many precious promises. 'Brethren, pray for us,' wrote Paul continually, and the master of Paul said, 'I have prayed for thee, that thy faith fail not.'

Unto all who desire that their friends may be converted and established in the Truth, we earnestly propose our inquiry—'Do you pray for your friends?'

For the Register.

ANOTHER ANCIENT BIBLE.

Messrs Editors,—I have at present in my possession, an ancient octavo English Bible printed at Geneva. The title page to the Old Testament is gone, but that to the New Testament is entire, and bears date 'Geneva, printed by John Crespin, 1568.'

It is well known that Bishop Coverdale, who made the first complete translation of the Scriptures in English, *printed*, bearing date 1535, was compelled to leave England during the reign of Mary—he took up his residence principally at Geneva, where he engaged with Goodman, Knox and other English refugees, in a new version of the Scriptures—hence called the *Geneva Bible*. It was first printed in 1560. It contained 'variations of reading, marginal annotations, &c., on account of which it was much valued by the puritan party in that and the following reigns'—and although the translation made under the direction of Archbishop Parker a short time after, called the *Bishop's Bible*, was used in the churches for about forty years, yet the Geneva edition was more read in private houses, it having been printed more than twenty times in as many years. King James we are told 'bore it an inveterate hatred on account of the notes, which at the Hampton Court Conference, he charged as partial, untrue, seditious, &c. He frankly owned he had seen no good translation of the Bible in English, but he thought that of Geneva the worst of all.' Young says 'this opinion of the royal pedant would not lower it in the estimation of our fathers, who used it in England and Holland and brought it with them to this country.'

The copy now before me is without doubt one of the editions of *the* Geneva Bible, and from one or two marginal notes, I am led to believe it is the second. It has appended to it a metrical version of the Psalms of David, by Sternhold and Hopkins and others, the title to which bears date 1569.

This copy is almost entire, and in excellent condition. It contains a map partly torn, giving a 'description of the holy land and of the places mentioned in the four Evangelists'—also some curious plates representing the Royal Throne of Solomon, the Temple, &c. It contains also a family Register, the records in which are of a somewhat later date, viz. 1676, 1682, &c. c. p.

For the Register.

FOURIER'S SOCIAL ORDER.

Messrs. Editors,—Some of your distant readers may not improbably share the curiosity which this subject has recently awakened amongst us, without an equal opportunity for its gratification. Those who, if resident here, might have been drawn to a Fourier Lecture, may not be displeased that a report of one should reach their retirement. For the sake of the suffering part of humanity, whose interests are the more nearly concerned with inquiries of this kind, we commence our examination of the principles of Social Order without any indulgence in the levity or sarcasm which some of its pretensions might naturally provoke. It is our wish to invite, rather than discourage the investigation. For although we smile at the poetical aspect of the new system when proposed for universal adoption, as suited and destined to supersede all the existing forms of society, we are far from desiring to ridicule the idea of Association as altogether visionary, and destitute of benefits. The aim of the enterprise we believe to be utility, and we do not question the benevolence of its movers. Nor do we doubt it may prove advantageous, in a limited sense.

The Lecture, to which we have referred, was the last of a course lately given in this city by Mr. A. Brisbane of New York. After having commented upon the evils growing out of the present system of Labor, arranged under three heads, 'slave-labor,' 'serf-labor,' and 'hired labor,' for which the new plan of Social Order is to furnish the remedy, he proceeded to unfold the system of Fourier, going much into the details. 1. The position and building. In the centre of a tract of land three miles square, each Association will occupy a large and commodious edifice, accommodated, at proper distances, with all the necessary outbuildings, such as barns, granaries, workshops, &c., suitable for carrying on all kinds of labor. 2. Free choice of occupation. Each member of the Association, as taste or sympathy shall incline him, will elect some branch of industry, and join himself to those engaged in it. The culture of fruit—the care of a garden—the raising of grass and grain—the business of the carpenter and painter—the culinary department—needle-work—instruction—the fine arts, &c., &c.: these all are to have place in subordination to the general principles of the order. 3. The organization of the Groups and Series. A number of individuals compose a Group, and a number of Groups form a Series. The members of a group organise themselves by choosing their own foreman or captain, who leads or directs the work. The supervisory government of the whole will be committed to Councils, elected annually by the members of the Association, who are to superintend its general interests. 4. The Division of Profits between Capital, Labor and Skill. The capital is to be invested in a common stock, but all the profits are to be distributed among the members severally, to each according to his contribution either of capital, labor or skill. 5. The departments of industry are arranged under three heads, the necessary and repugnant, the useful, and the attractive. The occupation of cookery, and the menial labors, would come under the first head, that of the carpenter under the second, and that of the portrait painter under the third; and by a somewhat unusual separation from the sister arts, music is ranked under the first head, or the necessary. The Lecturer dwelt much upon the mixture of the *democratic* principle in the choice of masters or leaders by the several groups, and contrasted its effects with the servitude and degradation of the hired laborer under oppressive and griping employers—upon the Unity of Interests resulting from the joint-stock, in connexion with the division of profits between capital, labor, and skill—as well as upon the Attractiveness to be given to every kind of industry by means of the close emulation attending the organization of the laborers, series vieing with series, group with group, and sub-group with sub-group (each group being subdivided) throughout the whole establishment. In reply to objections of one kind he labored in support of the principle on which, according to the theory of Fourier, repugnance at uncleanly and repulsive labors may be overcome, and attractiveness, even in regard to these, take its place. The repulsive work is to be done by volunteer labor, on the principle of self-sacrifice—the point of honor lying in the cheerfulness with which such repugnant services should be done,—for which they would look chiefly to the emulous period of youth and early manhood. All who perform menial offices, as well as those who minister to the sick, will take rank, in this order of chivalry, under the title of the 'Sacred Legion.' In the life of the Sisters of Charity, he found an illustration of services of love: in a higher Example, an authority for clothing even the lowest offices in an honorable garb. While the obstacles to the performance of unattractive labors are to be removed by appealing to the disinterestedness of which human society has never been wanting in bright exemplars; objections of another kind,—those on the ground of Religion, are met by the ingenious Fourier (of whose principles the lecturer all along professed himself the interpreter) on a theoretic analysis, equally just to the better part of our nature, which assigns to religion a fixed place among the interests of mankind, as a seventh element in humanity, corresponding to the seventh part of the time dedicated to its culture, and in that ratio, at least, as certain to be developed, as the seventh day to return. The foundation would be liberal. The Association would erect a Church in which all might attend for worship, but would provide halls for such as should chose to join in a separate service. Provision would accordingly be made for the clerical function.

The above is an outline of the 'true Social Order,' supposed to be full enough for a just representation of its practical operation as set forth in the lecture of the evening,—which Social Order, it is to be understood, it is proposed to substitute universally for the present order of things known by the name of 'Civilized Society.' The first object is to 'establish one Association,' which will 'serve as a model for, and lead to the founding of others.' This pioneer Society is entitled 'a Domestic and Industrial Association'—to which designation we the rather point, because it has served to suggest a convenient arrangement for our course of remark upon the disorders which it proposes to remove. Leaving Slavery out of the case, the defective organization alleged to be at the bottom of the inequalities, vices, and sufferings, comprised under the head of social evils, consists chiefly in the system of 'Hired Labor,' and that of 'Isolated Households.' (See for these and other particulars hereafter, not referred to the above Lecture, Brisbane's Concise Exposition of the Practical Part of Fourier's Social Science.') We will first throw a glance upon these social disorders. Industry ill-rewarded—hard toil, without respite or variation, for too many hours of the day—*years* of this oppressive servitude without change, without hope, without progress in any respect for the better—a *life* worn out thus drearily in barely gaining the bread that supports life, without culture, without improvement, without any due development of the higher faculties of the soul. Darken the picture by an unwilling but unavoidable subjection to grinding employers who have no feeling for their dependents, and no consideration but to get from them as much work as possible at the least possible cost. Deepen the shades with the temptations to vice and crime growing out of the privations and discouragements of poverty where the usual social restraints are unfelt, and that grace of religion is unknown which tempers the winds of adversity. And, once more, paint the features of degradation, as they are stamped in the characters of the poor man's descendants, to be multiplied farther with their increase, each son, on the long succession, as he comes to man's age, destined to recognize his birth-right—a perpetual entail of ignorance and suffering, and the malignity that suffering infuses into untutored minds. We do not present this as the mere work of fancy. Testimony is too strong to the contrary. We do not charge the portrayers of poverty with exaggeration. Facts compel us to believe that the saddest imagery cannot equal the reality.

Conceding, then, that as regards foreign countries, the above representation is not overcharged, and not without a connexion with the structure of society there established; admitting, too, that evil of a similar kind appears amongst us, though not in such heavy masses, and in such aggravated forms, as in the elder land, does not *its existence here* go far to prove that it is erroneous to attribute it mainly to the social organization? Free as our country is for all to act and to rise, the complaint is nevertheless loud that the social evil of the old world has its counterpart here; that the poor are oppressed; that the work-shops and avenues of New York might disclose as melancholy secrets as the night street of London, or the factories of Manchester, or the 'wynds of Glasgow.' In the truth that lies under this is there not presumptive evidence that the social organization, however it may sometimes modify or tend to perpetuate social evil, is not to be regarded as its origin? When we see as great differences of outward condition, as striking contrasts in the results of industry, as certainly evolved in modern Europe and in recent America, as in ancient Rome; when we hear the same clamors rising in our streets as those which shook the forum; when we mark the same jealousies fostered here as once divided the Roman citizens into hostile factions; may we not infer that the inequalities of life are not to be referred to any special organization of human society, so much as to human nature itself? If the ill attending unequal fortune and uncertain success arise, in degree confessedly great, in extent wide enough, as is maintained, to call, under this the most favorable organization yet known to the world's history, for *universal reform*, may it not be reasonably concluded that those ills originate in sources which no form of society can exclude, and which we should look in vain to any new form of society to extirpate?

But social evil, though undeniable, is not universal. In this country surely the depressions in the social body made by idle poverty, or struggling industry, do not mark the greater but the lesser portions of the surface. The objects of reform do not constitute the rule but the exception; and the attempt to raise all to a level by one general change may have no effect so likely as to sink that large and contented mediocrity to which we may look as a cheering proof of social progress on this side of the Atlantic. Whence a presumption arises in favor of the forms, both domestic and social, under which that progress has made its free advances. And this brings us to the second source of social disorder, corresponding to the epithet 'Domestic' in the title of the New York association, referred to above. What does the reader suppose it to be? Nothing worse, we assure him, than that cherished and we had thought most unblamable of earthly things, known in song and story, by the endearing name of 'home'—home, as at present understood and organized amongst us. In more serious and stately terms, the great evil in question is the institution of 'Isolated Families.' The statement is, that the organization of families in separate households, agreeably to present custom, is a fundamental error, one of the radical causes of existing social evil. Listen to the arrangement in the words of the accuser. 'The system of Isolated Families is the foundation upon which all past and present Societies have been based. *As the system is essentially defective*, so are the Societies which have been founded upon it. We must reform the basis, before we can erect a good superstructure, a true Social Order.' This institution is also specially stigmatized as 'the source not only of waste and poverty, but to a great extent of discord and selfishness.' The question accordingly is raised, whether the poor and the middling or struggling classes would not find essential relief and benefit from the change that the Association would work in respect to family organization. Would families then, it is asked, expend as much, toil as hard, and vex themselves as sorely, as they now do, and all merely in providing for a family's daily wants, and keeping it together under one roof. In reply it will be readily granted, that if one kitchen could be made to do the work that three hundred now do, a great saving might follow from bringing three hundred families into one domicil. But the true point is to show whether they would gain or lose most, all things considered. Might not families in this way sacrifice more in a moral point of view, than they would save in an economical? Would not this change of position have an incalculable effect upon domestic life? Could it be otherwise, if, for a family in its single habitation, we are to have every two hundred or three hundred families collected in a great hotel establishmnt, where even allowing each family might be separate as to table and lodging, and such retirement as a hotel life might afford, yet as regards intercourse, example, manners, taste, discipline, training, it would be promiscuous, as making part of a great promiscuous household of eighteen hundred. What parents could preserve here that distinctive domestic influence, which acts with such deep because undisturbed effect upon the trusting heart of childhood? And where then would go that almost heavenly spirit of home, that strong salutary power over the good affections, which is the last to be lost, as surely as it is the first to be felt? In fine, could we abolish families, in separate households, without almost in effect resigning the family institution? As the subject now strikes us we find relief in contrasting the cold language of theory which demands its dissolution, with words of enthusiasm in its favor, that come far nearer both to nature and the truth. 'Whether he be a sailor or a shepherd' says Lamartine, 'the man that has a family has a heart imbued with all humane and honorable sentiments. The spirit of family is the second soul of humanity. Modern legislators have too much forgotten this; they think only of nations and individuals; they omit the family, unique source of a virtuous population, the sanctuary of traditions and manners, in which all the social virtues acquire fresh vigor.' Ye younger women, young mothers in Israel (need the appeal be made to the elder?) cherish the institution of the Family. Be 'keepers at home'—keepers of home. As an institution which has been blessed from above, maintain it, till time and full experiment show you one from which greater blessings shall have flowed. Soften its cares for all who share it with you. God is able to soften them for you. Shed the mildness of a meek and quiet spirit upon its trials. Let the faith and patience and constancy of a Christian woman sanctify them to you and your children.

We have now disposed of the first of three questions which we intended, at the outset, should govern the course of our thoughts, viz.:—Are the social disorders amongst us such as call for universal reform in the structure of society?—Supposing it were so, our second inquiry is, are we to look to the Social Order of Fourier, or to Association, in any form, as the instrument?—And the third, What is the value to be set upon Association, regarded as a remedy for social evil?

In reply to the former, we believe that system, viewed as an instrument of universal reform, impracticable; and if practicable,—if it could possibly be universally adopted,—inadequate. Association, on the principles of the Social Order, will not be universal. Why? 1. It is, to a certain extent, a sacrifice of personal liberty and independence. This men do and ought to prize. They will give up no part of it without an equivalent, a full compensation. Now, however voluntary your connexion with such a society, and submission to its rules, you are less free afterwards than before. The infusion of the 'democratic principles' into some of its details, is urged as one of its recommendations. Infuse as much of it as you please, still, as regards republican freedom, your step when you enter it, will be backward. Our government, like every other, rests upon law; but the theory is, to have the rule absolute, while the yoke is unfelt; 'the office powerful, and the officer insignificant.' Association, as the preserver of social order, multiplies masters, without strengthening authority. 2. The rational interests of many will always be in opposition to such a connexion. Those who have used their liberty well, and all who are in circumstances to enjoy it,—which in truth includes all who possess, in the language of Social Order, a 'minimum,' that is, a sufficiency for food, clothing, shelter, implements of labor,—have no personal inducement to give up any portion of their freedom or independence. This is a large class. To them the change promises no equivalent for the loss of blessings now consciously and perhaps gratefully enjoyed. The only motives you can present them are the philanthropic. And that these may operate upon them, they must see that the tendency of the sacrifice is at once to bring to all others a change for the better, and to themselves no change for the worse. But suppose this obstacle overcome, and the new organization established throughout the land.—All the elements of social good and evil are now gathered together. Will the evil be repressed, and the good only be developed? Will those who could not virtuously bear freedom, now virtuously endure restraint? Might it not be necessary very soon, to sift all the material and reject the intractable and corrupt? And what is to become of these, and their generations? How much, under this head, must be deducted from the universality of the reform? Suppose them banished. The new order goes on without them; but what part of a century would it advance, before a corresponding class might rise up? We are told that on one occasion, upwards of two hundred members seceded at once from the community of Rappites. Might not each generation have its race of discontented seceders, or impracticable inmates? which, whether viewed as periodically creating vast divisions in the social body, or seriously obstructing its internal action, is equally unfavorable to its claims as the instrument of a universal social reform. 3. But, beyond the unmanageable nature of the material, we are to look at the inadequacy of the instrument. Association, we have seen, is not necessarily a good; for not only does it ask of the individual a sacrifice for which there may be no equivalent returned, but its beneficial social action is wholly conditional. It is not necessarily an instrument of reform. If the bad that are in it outnumber the good, so far from being a means of improvement, it forms but another phase of social disorder. In fine, can any one reasonably expect that under this, or any mere change in the form under which human nature shall develop itself, which is merely of human wisdom, social evils will cease to appear? No; human nature contains not within it the power to raise itself. Religion alone, a divine influence only, can do this. Such an influence Christianity implies, nay, is. But the Social Order is not a religion—or a religious institution. It is not even a sect or form of Christianity; though it provides for the religious element, and for Christian worship. But a religious institution strickly speaking, it is not. The colony of Penn was an approach to it, and it certainly prevailed much against the anti-social principles. St. Simonism was declared by the courts in France '*not* a religion'—and it had hardly began its movement before it was rent by schisms. The Moravians and the Shakers have in a measure, succeeded in a reform which is at once industrial and moral, but theirs are institutions in which religion *is* the predominating idea. Can there be any true system of universal reform in which it is not so?—Now, Christianity acts upon society by acting upon the individual; and the problem is to bring its divine social principles into the earliest and the widest action upon man. The institution of the separate family, the Christian, the religious family, connected with the Church, has proved the most efficient instrument hitherto known.—We hasten to the last question, Has then Association no place, and no utility? Doubtless there are wants which it meets, and advantages peculiar to itself. We suppose Association may take its place with colonies, monasteries, &c. as partly remedial, and partly preventive, in relation to the evils incidental to society, even when the freest, the most enlightened, and the most improved. Such institutions may afford an asylum to the homeless, the desolate, the disabled,—furnishing a comfortable and decorous substitute for the alms house and the hospital. They may repair the failures of individuals, who, in community of labor, may find compensation for resigning that larger freedom which, under hopeless reverses, they had long ceased to enjoy.—By drawing those who were struggling alone to union of effort, they may, in some cases, sensibly lessen, in others, entirely preclude the provision now made for pauperism. Here, then, are uses worthy of an experiment. If Association cannot wholly expel the evils of civilized society, it will surely mitigate them, in proportion as it may provide an abode for industry without anxiety, for adversity without disgrace, and for religion uncorrupted by the passions of the world.

A distinguishing benefit would be to cure or alleviate the evils of a thick super abundance of population. Here is an abuse, in civilized society, truly demanding reform. Here, especially in cities, are exhibited the grossest perversions of the social principle. Nowhere does want wear such squalidness, or depravity sink so low; and what more piteous spectacle than the wedded union they form, because, through a fellowship both of misery and profligacy, the latter has come to be looked upon as the only remedy left for the former? 'Every one,' says a penetrating writer, 'who withdraws from society in its largest collections, does it a service precisely because he has withdrawn, since it is from its excess of numbers that its corruptions spring.' Here, then, in this crowded excess of population, is seen a social evil, which every country engenders almost in equal ratio with its productive resources, and in equal contrast with its prosperous show,—an evil of which the half is untold, notwithstanding all the disclosures of it by orders of parliament, and all the light flashed upon it by the genius of modern story,—an evil of which many a statesman and philanthropist has taken the guage and dimensions, of which many a vivid picture has been shown, but for which no sufficient remedy has yet been discovered. If Fourierism, on a reduced scale,—renouncing universal change, and excluding the reform of that which needs no reformation,—could devise the prevention of the populous overflow and stagnation of marts and capitals, or open channels by which the surplus might be quietly drawn off for purification, it would accomplish a service to humanity, hardly secondary, if at all, to the abolition of slavery!

In taking leave of the Fourier system, while recognizing its benevolent motive, and wishing success to its practicable action, we have to make exception to certain principles of abstract right connected with it,—which we have not here the space to examine.

For the Register.

SPIRIT OF UNCHARITABLENESS.

Those of us who live in the city, or vicinity, surrounded by a large body of sympathising religious friends, who hold in check by their numbers, strength and talent, all feelings of hostility and illiberality, hardly understand or appreciate the trials and difficulties of their more distant and isolated religious friends. Our position and theirs is very different, and must not be lost sight of, especially by those who conduct our religious journals, as it is only through these, that we can evince for our brethren thus situated, the sympathy which they do much need; or strengthen and encourage them by words of counsel and defence.

A slight illustration of this has just occurred in Hartford, where our religious friends have recently begun a movement in order to obtain the ministrating of the Gospel in accordance with a more liberal faith than that by which they are surrounded. Having formed an association, for that purpose, they caused to be inserted the following advertisement in the 'Daily Times,' a secular paper of that city:—

'Notice. A meeting of the *Hartford Unitarian Association* will be held in the back second story room in Col. Reefs' building, No. 102 Main Street, on Monday evening, the 15th inst., at 7 o'clock. All who feel interested in the discussion of Unitarian Christianity, are invited to attend.'

In the very next paper, and before the meeting on the evening above was held, the following notice appeared:—

'Notice. The *Hartford Dramatic Association* will meet at 10054 Main Street, (back room,) at 7 o'clock this evening. All who are interested in the exhibition of *Hamlet*, (omitting the part of Hamlet, to meet the spirit of the age,) are respectfully invited to attend.'

In the following paper the Editor made the following statement, both in justice to himself and those who had inserted the original advertisement:—

'An advertisement appeared in our paper last evening, which would not have been inserted, had we discovered its bearing before our paper was printed. We refer to one alluding to a 'Dramatic Association, which was intended, as the careful reader will have noticed, as a burlesque upon the notice of the *Unitarian Association*, which is composed of as respectable a body of Christians, as can be found in any denomination.'

We notice this not as a matter of much importance, but as indicating the *spirit* which is constantly manifesting itself wherever an attempt is made on our part, to establish or preach the doctrines of pure Christianity. It arises either from ignorance or bigotry, and we should be sorry to accuse the citizens of Hartford in general, with sanctioning any course which would make these epithets truly applicable to them. Our friends could desire nothing better than a few more pasquinades or demonstrations of a like kind, to secure the establisement there of one of the largest and strongest churches of our holy faith. Such a course, would arouse a counter spirit of love, charity and pure religion, sufficient almost to redeem not only the city, but the State. Let the mouths of our friends there be 'Prudence, Patience, and Perseverance,' and the dark cloud which now overhangs them will soon be lifted, and the consequent effulgence will not only dissipate the present darkness, but convert, as in the early days of Christianity, thousands to the 'Faith as it is in Jesus.' P.

For the Register.

ORDINATION IN DEERFIELD.

On Wednesday, the 17th inst., Mr. James Blodgett was ordained as Pastor of the First Congregational Society in Deerfield. The day was very unfavorable,—rain above and around, rain and snow beneath,—yet the Churches were well represented, and a full congregation was gathered in the House of Worship, to participate in the exercises. These were as follows:

1. Voluntary, by the Choir.
2. Introductory Prayer, by Rev. Mr. Ellis.
3. Selections from Scriptures, by Rev. Mr. Everett.
4. Anthem, by the Choir.
5. Sermon, by the Rev. Mr. Frost
6. Ordaining Prayer, by Rev. Dr. Willard.
7. Hymn, by the late Edward P. Huntington.
8. Charge, by Rev. Mr. Pierpont.
9. Hand of Fellowship, by Rev. Mr. Wilson.
10. Anthem, by the Choir.
11. Address to the Society, by the Rev. Mr. Wellington.
12. Concluding Prayer, by Rev. Mr. Harding.
13. Hymn, by a member of the Society.
14. Benediction, by the Pastor.

Mr. Frost took for his text, the 12th verse of the 4th chapter of the Epistle to the Hebrews. 'For the word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' What instrument shall the Preacher employ?—whence shall he draw it? These questions were proposed,—and replies offered. The text would be set forth in its general terms, by most, as a comprehensive reply,—but as the phrase, 'Word of God,' is so variously understood, we must be more definite. The preacher examined the various applications of this phrase, and exhibited with force and distinctness its Scriptural employment,—the Scriptural idea about the matter—The 'Word' is the Truth, absolute, comprehensive, more moving than any motion, mightier than any might, quick, penetrating, elevating, conforming all things to itself—Truth manifested according to measure in the prophet and the apostle—Truth abiding in its perfection, with the Christ. This must be the weapon:—this the First, this the Last; the world is to be saved, not by associations, not by philosophies, not by any contrivances, however skilful of the natural man, but by simple Christian truth, the bare truth,—for as the preacher abundantly showed, by many historical examples, principles, though seemingly almost impotent, are really and in the end quite omnipotent.—But has not Christian truth in a measure failed? Yes,—for it has been corrupted, (a thing inevitable under the circumstances,) and it must be restored to its purity; for, again, it has not been *applied*, the 'thou art the man,' has not followed upon the parable. Thus the text became distinct and was seen to be a description of an instrument eminently effective,—and the new soldier was furnished with the true weapon of war.

Dr. Willard's Prayer of Ordination formed a beautiful connecting link between the past and the present. Many long years have passed over his head, since the hands of the elders were laid upon it, in the same village, for the same ministry, but the relation between man in his weakness and God in his Almightiness, has undergone no change, and he for whom as a son a benediction was sought, now petitioned, as a father, in his turn. From Rev. Mr. Wilson of Grafton, Mr. Blodgett received a truly brotherly greeting. Rev. John Pierpont, the elder, urged upon the Pastor elect, great boldness, and unflinching adherence to his honest and well digested convictions, and in the same spirit, Rev. Mr. Wellington of Manchester, N. H., exhorted the people. We congratulate Pastor and Society upon the happy circumstances of this new connection. Deerfield has been peculiarly unfortunate, but there is good reason to hope that the day of adversity has passed over. Mr. B. will be sustained in his labors, by the presence of the revered living, and of the beloved and honored dead. Dr. Willard, though retaining no official connection with the Society, retains an earnest solicitude for its interests. The friend of his youth is still very near his heart, and if the spirit lingers where its earthly name is fondly and respectfully cherished, then that young Pastor, who in the good Providence of God, was so early taken from the midst of this people, will doubtless be present with his successor, to second his labors, after the inscrutable manner of spirits.

May the Pastor of the First Society in Western Massachusetts, which in the strength of faith, assumed the true Protestant position, be enabled

to do something for the promotion of a genuine Christian progress. Though at the risk of incurring the charge of reiteration, we must once more assert, that the element of a better order of things in the religious world, are by no means lacking in the Western portions of our State. The regenerative process is going forward, as it should, in the mind and heart of Orthodoxy itself. The old school and the *young people* find it hard to walk together. The tight rein that held in the churches when Unitarianism left the road so suddenly, has been gradually loosened, and it is to be hoped that gentler treatment will preclude the necessity of any further separation amongst brethren.

We understand that a pleasant arrangement has been effected for supplying the pulpit of the Unitarian Society in Greenfield, and as soon as Cabotville shall have been furnished with a Pastor, the Churches in the Queen of vallies will again feel themselves strengthened for the race.

Northampton, Jan. 20. E.

For the Register.

Messrs. Editors:—I was strongly and painfully impressed on reading the two obituary notices in the last Register, by the fact stated that the subjects of them, though giving evidence of piety and though sustained by the faith and hopes of Christianity, had never made a public profession of religion. Now, why was this? They could not have been excluded from the Church by a creed or covenant, to the terms of which they could not subscribe. They were members, I suppose, of Unitarian Societies, whose pastors would not consent to the imposition of unscriptural terms of communion. Why, then, I again ask, were these excellent young persons deprived of the spiritual comfort and strength which others derive from the holy communion? Unquestionably from false views of the design of the ordinance, or of the qualifications for an acceptable observance of it. Who can doubt that they were entitled to a place at the Lord's table? Who can doubt that they would have enjoyed and highly valued, and been made better by the communion service? There is a multitude of such cases. They are found in every religious society with which I am acquainted. The ministers of religion lament it, mourn over it, and would be glad to find a remedy. What is the remedy? Will not some of your correspondents take up the matter and suggest such means of removing the evil as their wisdom and experience may furnish?

I intended to say something myself, which I thought might not be wholly unimportant in relation to the subject, but I have preferred to wait to hear from some other quarter.

Yours truly, * *

For the Register.

JUSTIFICATION BY FAITH.

A great deal of mystery is endeavored to be thrown about and around this great subject, at the present day. But is there in reality this difficulty, this mystery about it? Does not the phrase mean simply a justifying faith? A faith, which by its sincerity and power will obtain the approval of God? Is not faith in Jesus such an one? Is not faith in Christianity such an one? Does not Jesus himself affirm, that he that 'believeth,' or has true Christian faith, 'shall be saved?' An outward observance, such as that upon which the Jews relied, did not, and will not answer. Such a mere outward attention to a ceremonial law, was not, and is not sufficient. It must be something more vital, more spiritual. It must be a faith like that of Abraham's, which was strong enough, and deep enough, to lead him to *obey* God, though it required the sacrifice, on his part, of the dearest object of his affections. Christianity is summed up in two great principles—love to God and love to man. To have Christian faith, is to love the first so strongly as to lead to the love of the second so deeply and truly, that our selfishness shall never interfere with it; so that we shall be ready to sacrifice the dearest objects of our affections, rather than show hate to our neighbor,—rather than be deficient in brotherly kindness and charity,—rather than give any demonstration by our lips or our lives that we do not love God supremely, and act habitually from a sincere desire to obey and please him. 'For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' 'Faith, if it hath not works is dead, being alone.' L.

OBITUARY.

Died in Auburn, Dec. 18th, Rev. Joshua Leonard, in the 75th year of his age. The death of this good and venerable Divine is calculated to revive interesting recollections in the minds of such as survive of the early settlers of this region, who were witnesses of his labors for their temporal and spiritual welfare. Mr. Leonard was born in Raynham, Mass., and graduated at Brown University. He was first settled in the ministry at Ellington, Conn.; whence, about the year 1797 or 8, he came to this village, then in its infancy. In April, 1799, he commenced the work of seeking out such of the inhabitants as had made profession of religion previous to their coming into the wilderness, with a view of organizing them into a Church. Their number was small, and these were unknown to each other and scattered over a wide extent of country.—On the 17th of May, 1799, the Church, known as the First Presbyterian Church of Cazenovia, was formed, consisting of *nine* members. Of this Church Mr. Leonard was invited to become the pastor, and was installed in that office in June following, and continued its pastor for about fourteen years, when, on account of impaired health, he resigned it, leaving the Church in a flourishing condition, and numbering 127 members. He was succeeded in the pastoral office by the late Rev. Dr. Brown, who filled it for another period of fourteen years.

Mr. Leonard was the first pastor who settled west of what are now Oneida and Otsego counties. In a postscript to a theological work published by him a few years since, he says—'I was the first pastor who settled in this wide region of country. My Church was a single, apostolical, congregational Church. I was a single, independent, congregational minister. From Cazenovia to the Pacific ocean there was not one congregational or presbyterian pastor: not one in this State to the north or south of me: not one to the east, nearer than Mr. Steele of Paris, Oneida county.'

The disease which terminated the life of Mr. Leonard, was an inflammation of the pleura, which confined him about four months, indicating from the first, that its issue would be fatal. But though enabled thus to view the messenger afar off, he awaited his approach with composure, and resigned himself up at last with the same undoubting confidence in the mercy and goodness of his Heavenly Father, that had sustained him during his long life. His remains were brought to this village, the scene of his early labors, and deposited by the side of those who had once received instruction from his lips.

Mr. Leonard, in the course of his ministry, was in fellowship with the Presbyterian Church, and a zealous and able advocate of the creed contained in their standards. As he advanced in life, he altered his views, and embraced a more liberal Theology. He seceded from his Presbyterian brethren and published an able apology for the change of his views and secession. In Syracuse he took a forward and very active part in forming a Unitarian Society, and in settling a minister there of the Unitarian Church. The simple truths of this faith strengthened with his age, and as he felt their support as he declined, his conviction of their importance and reality brightened. And so far from failing, they proved his steadfast hope and trust through a long and painful illness, and in the soul-trying hour of his exit.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Rev. Mr. Pike's Society Dorchester,	19,00
From four Ladies of Roxbury, in aid of 'Western Missions',	44,00
From the Auxiliary Association in Marlboro,	25,00
From Wm. C. Shaw Esq. of Baltimore, Annual Subscription,	30,00
From the Auxiliary Association in Shirley,	10,50
From Ladies of first Parish in Shirley, to constitute their Pastor, Rev. Seth Chandler a Life member,	30,00
From James Fowler Esq. of Greenfield, to constitute himself a Life member,	30,00

NEW PUBLICATIONS.

'Peabody's Lectures on Christian Doctrine,' (of which we shall give a more extended notice next week;) 'Sparks's Letters on the Episcopacy,' a new edition revised and corrected by the author; 'Endeavors after the Christian Life, a volume of Discourses by James Martineau;' all of them excellent and valuable works have recently been published by James Munroe & Co. 134 Washington street.

'The Life of Charles Follen, by E. L. Follen.' This work constitutes the first of five volumes of 'Follen's Works,' and is now published in a separate form, and with some slight alterations by Thomas H. Webb & Co., 39 Washington street.

Thursday Lecture. The Lecture on the 25th inst., was preached by Rev. Dr. Peirce of Brookline from Phill. 1 Chap. 21 verse. 'For me to live is Christ.'

☞ The Rev. Henry W. Bellows of New York, will deliver a lecture on Wednesday Evening next, at the Odeon before the Mercantile Library Association.

Silliman's Journal. The ninety-third number of Professor Silliman's Journal of Science and Arts is just published. The following paragraphs are from the department of Miscellanies.

Coast Survey. The death in November last of Mr. Hassler, the venerable and learned originator and conductor of the coast survey of the United States, left a vacant post, which has been filled to the universal satisfaction of the science of the country, by the appointment of Professor Alexander D. Bache as the successor of Mr. Hassler. No man in America could be found better qualified to carry through this great enterprise, combining as he does in an eminent degree the necessary scientific qualifications with great practical wisdom in the management of affairs and men, and possessing the unbounded confidence of all. It cannot be otherwise than gratifying to Prof. Bache, that he has been called to this post, as it were by the unanimous suffrages of his peers; for the entire body of science and learning in the country petitioned government for his appointment.

We understand that there is an intention of dividing the duties formerly performed by Mr. Hassler, and setting off the weights and measures in a separate department, over which is to be placed a gentleman eminently qualified to complete this subject, already in an advanced state.

Canal around the Sault St. Marie to connect Lake Superior with Lake Huron. We observe that this important subject is agitated in Detroit, and that application is about being made to Congress for aid in effecting the work. The fall is twenty-two feet, the length of the canal one mile, the estimated expense one hundred thousand dollars. An immense mining country, including the copper region, from which the great mass of native copper came, and which has now gone to Washington, lies around this vast freshwater sea, whose length is between four and five hundred miles, its breadth approaching one hundred and fifty miles, and its depth nine hundred feet.

It is in reference solely to the mineral, and other physical resources of the vast territory lying contiguous to its shores, that we feel it proper to mention the subject in this Journal, which has no relation to politics. We are free however to express our opinion that the general government ought at once to espouse this work, and give it a prompt and thorough execution, *at whatever cost*. It is due to the far west, to the near west, and even to the east, as the whole country is bound together by interests which justify and imperiously demand national aid to give them full activity, and thus to unite, by indissoluble ties, the most remote extremities of our immense empire—an empire which the people rule, and for the improvement of which the people are willing to pay.

Northampton and Springfield Railroad. The following is the estimated cost of constructing a railroad from Northampton to Cabotville, made by Mr. Hayward, the Engineer employed to make the survey. The distance is 12 1-4 miles. Grading, including embankment at

Connecticut River,	$68,920,99
Extra Expense at Cook's Hill, &c.	20,000,00
Masonry (culverts and bridges,)	14,518,00
Rail track ($6,000 per mile,)	73,500 00
Road crossings, alterations of Roads, &c	1,630,00
Road and Rail road Bridges,	6,500,00
Foundations, ditching, dressing, &c.,	4,500,00
Land, damage, fencing contingencies, superintendence, &c.,	25,400,00
Total,	$214,978,99

About $50,000 have been subscribed in Northampton to the Stock; and it is thought that the subscriptions there will amount to $75,000.

The Northampton Gazette says:—

It is estimated that the entire cost of the road from Northampton to the Depot of the Western Railroad at Springfield will be $300,000. This estimate includes a *double bridge* at Hockanum.

Allowing this to be the cost of the road, it is demonstrated by facts which cannot be controverted, that the *stock will be a good investment*. The estimates of travel and freight upon the road, on which this flattering statement is made, have been presented to many individuals, competent to express an opinion on the subject, and they have uniformly been regarded by them as *too low*.

It being demonstrated that the stock will be good, it can hardly be doubted that the road will speedily be made.

Flour. The receipts of flour at Boston, from N. York and Albany, during the year 1843, were in the following proportions:

New York,	191,671
Albany, (by vessels.)	53,611
Western Railway,	111,596

FOREIGN INTELLIGENCE.

ARRIVAL OF THE BRITANNIA.

On Sunday last this steamer arrived with the English mail from Liverpool of the 4th instant. By this we receive our London papers.

The ex-king of Hanover died at Berlin of apoplexy on the 12th ult., in the 72d year of his age.

The Great Western is appointed to sail from Liverpool, for New York, on the 27th of April next, and the Great Britain is also appointed to sail from Liverpool for the same destination, on the 25th of May. Captain Hosken has succeeded to the command of the Great Britain, and Captain Matthews, late principal officer on board the Great Western, has been appointed in his place.

The President's Message to Congress was received at Liverpool on the 27th ult., by the Independence from New York.

The Acadia, Captain Ryrie, from this port, arrived at Liverpool on the 30th ult.

On the 7th ult., the Queen and Prince Albert returned to Windsor, having completed their provincial tour.

The London papers of the 3d state that Mr. Everett, the American Minister, transacted business at the Foreign office that day.

The papers in the agricultural districts give many accounts of incendiary fires. At High Rooting, while an engine was at work, two of the hose were cut by some person in the crowd and the engine was rendered useless.

The overland Indian mail was received in London on the 27th ult., bringing favorable news for British merchants. From the Liverpool Times of the 2d inst., we read the following:

"The papers, amongst other matters, bring an official reply to the Imperial Commissioner Keyling, at Canton, to a complaint made by the British Consul at the request of Mr. Coolidge, an American merchant, of some misconduct on the part of one of the Hong merchants, which seems to have pleased Sir Henry Pottinger greatly, on account of the explicit manner in which it admits that the monopoly of the Hongs is at an end, as well as on account of the friendly spirit which it manifests. In courtesy and good sense, the answer of Keyling would bear a comparison with the best European documents of the kind, a circumstance which shows most strongly how salutary an effect the severe lesson given to the Chinese in the late war has produced, and how entirely they have abandoned their old habits of insolence and bullying."

The only political news from India is that one of the reported victims of the late massacre at Lahore, Heera Singh, is still alive, and that great sickness continues to exist among the British forces in Scinde. There was a report that Dost Mahomed, the recently restored Sovereign of Affghanistan, had been assassinated by an emissary of the Khan of Bockhara. The Indian indigo crop of the present year is expected to be the largest ever known, and to amount to about 170,000 mauds.

☞ **The London Observer says:**

"We understand that the Chief Justiceship of our newly acquired settlement, Hong-Kong, has been offered to no less than seven members of the English bar, and been declined by them all, although the salary attached to the office is to be £3,000 a year. Some attribute these refusals to fear of the unhealthiness of the climate, whilst others say that more than one refusal has originated in diffidence, the fact being, that the judge would be called on to administer laws which, though based on those of England, must in some measure be modified so as to be practically reconcilable with the customs and laws of the mixed population whose complicated commercial transactions may often become the subject of litigation in his court."

Ireland, for some time, has afforded but little news, with the exception of the election of Timothy O'Brien to be Lord Mayor of Dublin. The trial of O'Connell and others was to commence on the fifteenth instant.

France. The French funds, which had fallen on Saturday the 30th ult. to 81f. 90c. in consequence of the speech of M. Laffitte, in which he drew so black a picture of the prospects of France, moral, financial, and material, rose on Sunday at Tortoni's. They opened at 82f., and afterwards rose to 82f. 10c., and finally closed at 82f. 5c. buyers.

The *dotation* of the Duke de Nemours, as Regent, is a question about which there were Cabinet troubles, and much speculation exists as to whether it will not create a dissolution of the ministry. The National fixes the amount demanded by his majesty for the Duc de Nemours, when he becomes regent, at £40,000 a year. Ministers, it is said, are of opinion, that half of the amount will be enough.

Spain. From Madrid it is reported that the Council of Ministers had come to a definitive resolution to dissolve the Cortes, and were only waiting till they had received the necessary authority from the Chambers to collect the taxes before putting the resolve into execution.

Portugal. *Lisbon*, Dec. 26. The government received by telegraph, on the 22d inst., information of the arrival at Castel Branco of the ex-Spanish Minister Olozaga, and of his claiming an asylum in the Portuguese territory.

The chambers were prorogued on the 19th inst. to the 2d. of January.

Jails and Houses of Correction. We gather from an abstract of returns of the Keepers of Jails and Overseers of the Houses of Correction, as prepared by the Secretary of the Commonwealth, the following facts: whole number of Prisoners, (including Debtors,) in all the Jails and Houses of Correction, during the year ending November 1st, 1843, was 4384; males, 3378; females, 1006; adults, 3774; minors, 610; white persons, 4029; colored do, 364, married or had been, 999; not stated whether married or not, 3385; able to read or write, 1500; *addicted to Intemperance, 1358; confined for debt, 669; confined for Insanity, 74; natives of Massachusetts, 925; natives of other States, 570; natives of other countries, 726; persons whose nativity is not given in the Returns, 2187; remaining in confinement, November 1st. 1843, 577; average cost of the Board of each prisoner, per week, $1,63 1-2; estimated value of labor in Houses of Correction, $14,301 59; total amount of expenses of Jails and Houses of Correction, during the year, $48,931 06. *Criminal Offences*—adultery and lewd conduct, 186; assault, 308; burglary, 29; forgery, 14; homicide, 6; intemperance, 913; keeping of brothels, 51; larceny, 675; counterfeit money, 28; perjury, 7; rape, 9; vagrancy, 103; all other criminal offences, 1352; total commitments to Jails and Houses of Correction for crimes, 3681.

* The Suffolk Return of the Jail does not specify the number addicted to Intemperance. No amount is stated as the expense of the Jails in Boston, Newburyport, Ipswich, Concord, and New Bedford.

Centrifugal Force. The Springfield Republican of last week has the following paragraph.

Another terrible instance of centrifugal force bursting a grindstone, occurred at the U. S. Water Shop, on Monday last. When going with immense velocity, it burst apart, one half going through the side of the shop and over the pond, to the opposite bank, where it lodged. The other half, weighing about 400 pounds, burst through the floor above, cutting a sleeper in two, as it were like a pipe stem. The man who was grinding at the stone, had stepped one side a moment, at the time of the bursting, and thus his life was saved. Several workmen above the floor, when the stone burst through, narrowly escaped.

Travelling Dentists. We are greatly annoyed by the importunities of travelling Dentists, who infest our place and the neighboring towns. Some of these operators who come among us are successful in gulling some of the 'green ones;' and while they are countenanced by those who do not know them, they may be lucky enough in dishonestly obtaining a few dollars. Sometimes they see that operating on the teeth of itself will not pay, and so to secure their bread and butter, they establish themselves for a 'few days only,' as Daguerreotye 'professors.'

I wish that the people in the country understood these charlatans better. When will they cease giving their patronage to such worthless fellows?

Haverhill, Jan. 4, 1844. J. P.

Choctaw Indians. The Arkansas Intelligencer of the 23d ultimo says that the Choctaws have improved very much within a few years. They go better clad, are more comfortable off, and more moral than the neighboring tribes. These people are earnestly seeking literary and moral improvement. Nearly half of their annuities are appropriated to the purposes of education, say some twenty thousand dollars in the nation, and eight or ten thousand dollars in the States.

Great harmony exists among them; their Government works easy and well—it is truly a republic of simple and economical form. The people are industrious, frugal, and moral; and comparatively, are a happy people. The Choctaw nation is a field in which philanthropists may labor with anticipations of happy results.

The population of the Choctaw Nation west of the Mississippi is gradually increasing. In 1838 they numbered 11,908 souls. In 1843, 12,458, being an increase in five years of 550. The agents east of the Mississippi have enrolled the Choctaws in their old nation, and report them to be over 6,000 strong. About 2,000 are expected out West in the spring of 1844. The balance will follow during the same year. A contract has been already entered into for their removal.

From the Cherokee Nation. A correspondent of the Arkansas Intelligencer, writing from Talequah, in the Nation, under date of the 7th ult. denies that there has been any law enacted or motion made for 'expelling the missionaries,' as stated in another letter lately published. On the contrary he says, the Cherokees prefer that the missionaries should live among them. In compliance with the request of the National Council, it is understood that the agent will grant no more permits for citizens of the United States to reside in the Nation. In future the National Treasurer will issue permits, and the persons obtaining them will be required to hold themselves amenable to its laws while they reside in the country.

Captain Johnson Foreman and company have returned without taking the Starrs. They followed them about three hundred miles into the prairies, when their provisions were consumed, and their horses failed. The result of the expedition is much regretted.

A Delegation of five persons is to be sent on to Washington City, to urge upon the United States Government the speedy adjustment of unsettled difficulties.

The National Council, not long since, rejected an account against the Nation, in favor of the United States, for ninety-three gallons of Whiskey, spilt in the early part of October last, by some Cherokees, while being conveyed to Fort Gibson, in a wagon, concealed under apples, which the negro driver professed to be peddling.

Harvard University. There was a meeting of the Board of Overseers of Harvard University, in the Senate Chamber, yesterday at twelve o'clock, Governor Briggs in the Chair. The annual reports of different committees, and other papers, were read and accepted. There was an animated discussion on a proposition made by one of the members on the subject of the expenses of tuition, &c., at the College, as compared with those of other similar institutions in New England, in which Messrs. James Savage, George Bancroft and John C. Park took part. The whole matter was finally laid on the table until the next meeting of the board, which is to be held three weeks hence, February 7th, at the same place. [Courier.

Rail Road between Providence and Worcester. A meeting was held in Providence on Wednesday evening to consider the expediency of this proposed Rail Road at which several gentlemen from Massachusetts were present, and many facts were stated and much confidence was shown in favor of the project.

The National Intelligencer says, 'We are happy in being able to announce the arrival in this city of Judge Story, of the Supreme Court, because it assures us of his restored health. All the Judges of that Court are now present; one vacancy on the bench, however, still existing.

The Mark-lane Express says that the speech of Earl Spencer in favor of the total repeal of the corn laws, has produced great 'excitement amongst the agricultural class,' and that 'the high estimation in which the Noble Earl is held in this country gives a more than ordinary weight to his opinions.'

Singular Custom. Every Chinese keeps in his house a tablet on which are written the names of his father, grandfather and great grandfather, before which, incense is burnt and the members of the family occasionally prostrate themselves. When the father of the family dies, his name is inserted on the table, and that of the great-grand-father is taken away.

Scarcity of Bibles. At the recent annual meeting of the Connecticut Branch of the American Tract Society, a Rev. gentleman stated that in one town in Florida a Justice of the Peace sent a constable all over the town to find a Bible on which to swear some witnesses, and not one could be found!

Tampering with a Juror. In the Court of Common Pleas in New York, last week, a juror, who had signed a sealed verdict, stated, upon a poll being demanded, that he had changed his mind since the signature, having seen the opposite counsel and heard from him such arguments as had influenced his views. The Court administered a severe reprimand both to the juror and the counsel.

Mr. Spencer. The New York Journal of Commerce of Tuesday says that letters from Washington state that Mr. Spencer resigned the Secretaryship of the Treasury on Friday, and that his nomination to the Bench of the Supreme Court of the United States would undoubtedly be confirmed.

Ignorance. The Governor of Mississippi states, in his annual message, that only one fifteenth of the free white population of the State, who have passed the age of 20 years can read and write.

Prompt Relief. A public meeting was held at St. Louis, and two thousand dollars immediately subscribed for the relief of the surviving sufferers by the late terrible steamboat accident.

The Wesleyan Methodists of Great Britain have resolved to establish seven hundred day schools within the next seven years, and to raise the sum of £200,000 (nearly a million of dollars) for this purpose.

Fire. A small dwelling-house, in New England village, was destroyed by fire Tuesday morning. It was the property of the Company owning the lower Factory.

We learn from the Western Episcopalian, that Bishop McIlvaine was eminently successful in his eastern agency for the collection of funds for the Episcopal College and Seminary in Ohio, the Rt. Rev. gentleman having collected about twenty thousand dollars, and the bond and mortgage on the College property has been cancelled. This places the Institution entirely above board, not only completely free from debt, but with all the means of going on prosperously.

Robbed. The Nashua Telegraph states that the office of Messrs. Abbot & Fox, in that town, was broken open on Friday night, and robbed of some thirty or forty dollars. A much larger amount was left, which was not discovered, though the papers in which it was folded were strown about the floor.

Fire. A fire broke out in the Essex street Church, on Sunday, says the Transcript, about 2 o'clock, P. M., caused by the pipe setting fire to a partition. Several of the pews were taken up, and considerable water thrown in. It was put out without a general alarm. The damage will amount to about $300.

A Crash. A serious accident occurred at Richmond, Va., on Wednesday last. A number of persons were collected on the roof of the Whig Club House, just completed, when it gave way, and about sixty of them were precipated to the ground, a distance of 60 feet.

The Legislature of Indiana adjourned on the 15th, after a session of six weeks. Nothing was done to provide for the interest on the State debt!

LEGISLATIVE.

Saturday January, 20

In Senate. Mr. Lincoln, from the Committee to whom was referred so much of the Governor's Message as relates to an act of the last session, reducing the salaries of the Judges of the Supreme Court, submitted a report. The committee concurred in the opinion expressed by the Governor in relation to the matter, that said act was unconstitutional, and a bill was appended to the report, the design of which was to restore the salaries.

Various other bills were reported.

In the House. The Speaker appointed the members of the joint special committee on the part of the House members of the joint spetial committee, for the consideration of a petiion praying to have the boundaries between Massachusetts and Rhode Island settled.

The following orders were adopted:

That a committee on the Judiciary be instructed to inquire into the expediency of so amending Sect. 10, Chap 56 of the Revised Statutes, or of adding a provision thereto, whereby the purposed and artful secreting, by the finder of lost goods contrary to the provisi n of existing statutes, should be made larceny; and that they have liberty to report by bill or otherwise.

That the committee on the Judiciary consider the expediency of requesting our Senators and representatives in Co gress to use their influence to obtain a reduction in the present rate on postages, and report a resolve to that effect.

That the committee on public lands inquire whether any, and what further legislation is necessary in regard to the location of grants upon the public lands in the state of Maine under the recent treaty with Great Britain; also what expenses have already been incurred under the Commission in relation to said grants, and established by certain resolves of the last legislature.

The House proceeded to the consideration of the orders of the day, when the bill to incorporate the Relief Steamboat Company coming up for a third reading, a debate sprang up on a motion to add another section to the bill, proving that the company should be liable, individually, for the debts of the corporation. The discussion was continued until the hour of adjournment without the question's being taken on the amendment proposed.

Monday, Jan. 22.

In Senate. Mr. Lawrence of Hampshire, announced the death of Hon. William Whittaker, Senator from Franklin county.

Mr. Lawrence, after stating that the decease of Mr. Whittaker took place at half-past eight o'clock, at his residence in this city, the Pearl street House,—that his decease was of an insidious nature, probably consumption, with which he had been afflicted for the last eight months, and that he had been in his seat at the Board every day of the session until Thursday last, since which time he had rapidly declined, pronounced a brief but feeling eulogy on the memory of the deceased.

On motion of Mr. Lawrence of Middlesex, a message was sent to the House, announcing the decease of Mr. Whittaker.

Messrs. Strong of Worcester, and Adams of Suffolk, were appointed a committee to wait on His Excellency the Governor, and inform him of the melancholy event.

In the House. Papers from the Senate were received.

Various bills received their first reading, and were placed in the orders of the day.

A message was received from the Senate, announcing the death of Hon. Wm. Whittaker, Senator from Franklin county, who died at his residence in this city, this morning, and the House adjourned.

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The TWELFTH and LAST of the Course will be preached on the evening of next Sunday. The services will commence at 7 o'clock.

*** A Collection will be taken at the close of the services. j27

☞ JOHN POUND, Jr.—Copies of this Tract have been issued to the various Sabbath Schools from which flowers were received for the Floral Procession of the Warren street Chapel.

It is feared that some Schools may not have received their Tracts. By notifying Mr Barnard, No 5 Warren street, Boston, of the fact, such omission will be promptly and cheerfully supplied. j13

MARRIAGES.

In this city, by Rev Mr Huntington, Mr John F. Whitney to Miss Julia Ann, only daughter of the late Justin Andrews.

Jan 18, Mr Isaac H. Currier to Miss Maria B. Blanchard.

Jan 18, Mr John F. Morton of Rochester, N. Y., to Miss Maria A. Thomas, third daughter of George P. Thomas, Esq.

In Shrewsbury, Jan 18, Mr Seth W. Howe to Miss Harriet E. Howe.

In Barre, Jan 18, Mr Sylvester Davis of South Orange, to Miss Catharine U., ninth daughter of Mr Perry Johnson.

In Waltham, Mr Eben W. Fiske of Spencer, to Miss Caroline M. Smith.

In Raynham, Mr James T. Bassett of Taunton, to Miss Caroline E., daughter of Samuel Jones, Esq of Raynham.

In Worcester, Dr Aaron P. Richardson of Boston, to Miss Harriet M. Jones of W.

In Brooklyn, N. Y., 17th inst, Mr Varian Tompkins of New York, to Miss Sophia D. W. Kellogg, formerly of Amherst, Mass.

DEATHS.

In this city, Jan 21, Sarah B., wife of Mr Isaiah Atkins, and daughter of Josiah Stedman, Esq. 31.

Jan 25, Isabel, only child, of John and Lucinda Daniels, 16 months.

Jan 20, Ann, wife of Mr David Jones, 56.

Jan 21, Mr Samuel T. Frost, 40.

Jan 23, Mrs Elizabeth Fovell, 80.

In Roxbury, Sarah Robinson Lawrence, daughter of Mr Nathaniel Lawrence, 5½.

In Charlestown, Jan 21, Mr Ambrose Whittemore, 43; 22d, Mrs Mary Hammond, 46.

In Reading, Jan 6, of consumption, Miss Lucinda, eldest daughter of Warren Perkins, Esq. 33.

In Shirley, Jan 11th, Mrs Sarah Harlow, 78.

In Hingham, Jan 13, Mrs Leah Fearing, 85.

In Andover, Jan 22, very suddenly, Mr Ezra Abbott, 84.

In Watertown, Jan 20, Mrs Margaret Larrabee, 83.

In Scituate, Jan 18, Miss Sally B., daughter of the late Joshua Otis, Esq. 55.

In Portsmouth, N. H., Dec 13, Mr Charles Appleton, formerly of Cambridge, Mass.

In Fitzwilliam, N. H., Jan 13, Rev James H. Sayward, minister of the Unitarian Society, 35.

In Jacksonville, East Florida, Jan 8, Hon John L. Doggett, Judge of the Circuit Court, son of Rev Simeon Doggett of Raynham, Mass, 45.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, for January.—Fourth Series, No I.

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XII. Notices of Recent Publications.
XIII. Intelligence.

WM. CROSBY, Publisher,
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MR. HUNTINGTON'S SERMON. The Christian Doctrine of Charity, a Sermon delivered before the Howard Benevolent Society, on their thirty-second Anniversary, at the Old South Church, Boston, January 15th, 1844, by F. D. Huntington, Minister of the South Congregational Church. Published by request of the Society.

WM. CROSBY, Publisher,
j27 118 Washington st.

LETTER AND CAP PAPER, at prices from $1,25 to $4 per ream; a prime article unruled at $2 a ream. A supply always on hand and for sale by WM. CROSBY, 118 Washington street. j20

A PRESENT FROM A PASTOR to his Young Parishioners, in ten Discourses, urging upon them an early and earnest attention to Religion, by James Flint, DD., of Salem, Mass. This day published by W. CROSBY, 118 Washington st. j20

NORTON'S EVIDENCES, vols 2 and 3. Evidences of the Genuineness of the Gospels, by Andrew Norton, vols 2 and 3, just published; for sale by W. CROSBY, 118 Washington st. j20

MRS. ELLIS'S MOTHERS OF ENGLAND; also, a fresh supply of the Wives, Women and Daughters of England, The Poetry of Life, Pictures of Private Life, &c., 25 cents each. Just received by W. CROSBY, 118 Washington st. j20

BRADFORD'S CHRONOLOGY. New England Chronology, from the discovery of the country, by Cabot, in 1497 to 1800, by Alden Bradford, LL.D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j20

CHEAP EDITION OF FOLLEN'S LIFE.—Life of Charles Follen, by E. L. Follen, in one vol, 12 mo. This day published by

THOS. H. WEBB & CO.,
j20 39 Washington st.

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—CONTENTS—

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Christian Liberty;
The Warfare of Virtue;
Exposition and Lesson of St John's Gospel;
Glory to God—Good Will to Man;
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POETRY.

[For the Register.]

STANZAS

TO THE MEMORY OF MRS. E. M. B., OF BROOKLYN, N. Y., AGED 29 YEARS.

And they have lain thee in the cold, damp tomb,
Friend of my early years! Faith's noon-tide rays
Scattered the thickly gathered cloud of gloom
Which for a season veiled thy closing days!
And resignation to thy Father's will
Said to the stormy waves of doubt 'be still!'

Sister, how richly blessed thy dying hour!
The mother who received thy early smile,
The lover of thy youth who plucked the flower,
To blossom on his faithful breast awhile,
The children of thy holiest, fondest care,
Gathered around thy bed in tearful prayer!

The gentle ministries of love were thine,
And consecrated hands in peace outspread
The simple emblems of our faith divine—
A hallowed rite—beside thy dying bed!
And then the dove of peace within thy breast
Found a congenial and abiding rest!

They tell me that upon thy lips my name,
Lingered until life's painful toil was o'er!
Blessings upon thee! Love's effulgent flame
Kindled on earth shall burn forever more!
Joyful will be our meeting in that land,
That knows no bleeding heart, no broken band!

The angel Death bent gently to his task,
And quenched the light within thy youthful eye
Ere it had faded! Love itself could ask
No smoother pathway to the world on high
Than that thy feet didst tread! Thanks to our God
Who thus withheld his stern, chastening rod!

Boston, Mass. H. J. W.

[For the Register.]

TO THE MOON.

Come radiant queen whose silver light
Streams far o'er flower and tree;
Say, what fair scenes entrance thy sight,
What most enraptures thee?

Can aught to thee so fair appear
As thou to me dost seem?
Or aught to feeling be more dear
Than thy soul-soothing beam?

Perhaps to genius' soaring eye,
Thou lend'st thy softened light
To guide his thoughts to worlds on high,
In visionary flight.

Perhaps o'er beauty's polished brow
Thou lingering, lov'st to dwell,
And mark the fading flowers that blow
Around the enchanting spell.

Thy homage there thou well may'st pay
To this sweet transient flower,
For bright as beams of new-born day,
Her short and sunny hour,—

There may'st thou shed thy brightest ray;
But softer be thy beam,
That lights yon mourner on her way
In retrospective dream.

O mildly cast thy silvery light,
Where'er her footsteps rove,
And sweetly charm her saddened sight,
To yon bright world above.

From thy pure throne a gentle ray,
Full fraught with healing power,
Pour softly on her silent way,
And on that treasured flower.

O'er whose bright leaves she bends to see
If dried affection's tear,
A holy beam she claims from thee,
O! shed it calmly there.

Beneath that flower lies cold and still
A heart on which she rested,
A heart once warm with rapture's thrill,
For her he fondly trusted.

The blight of death stole o'er the scene,
And dimmed its fairy brightness;
Bowed her young form to sorrow's mein,
And robbed her step of lightness;
Then pour thy holiest beam of light
On this sad spot, fair queen of night.

O! smile in brightness on the hour
To thee so fondly given,
And guide her by thy soothing power,
Where hearts are never riven.

Boston, Dec. 14th. ANNA.

MISCELLANEOUS.

For the Register.

[Translated from the French.]

THE CHURCH OF THE CUP OF WATER.

BY S. HENRI BERTHOUD.

On a bright evening in the year 1815, the old Curate of San Pietro, a village near Seville, returned much fatigued to his humble dwelling, where his worthy and aged housekeeper awaited his coming.

Whatever poverty we may be accustomed to see among the Spaniards, one could not but remark the cheerless appearance of the Curate's habitation, rendered more striking by an apparent pretension to comfort, notwithstanding the nakedness of the walls and the meanness of the furniture. Dona Margarita was preparing for her master's supper a small dish of Ollapodrida, which, though dignified with the name of a ragout, was composed of the remains of the dinner seasoned and disguised with the greatest care. The Curate snuffed up the savory perfume of the stew, and said,

'Heaven be praised Margarita; here is an ollapodrida to make the mouth water; Well, my comrade, you ought to tell more than one chaplet in thankfulness to find such a supper with your host.'

At the word host, Margarita raised her eyes and perceived that the Curate had brought a stranger with him. The countenance of the housekeeper became suddenly disturbed and took a strange expression of anger and disappointment; the look with which she regarded the stranger was not more pleasant than that which she cast upon the Curate, who, with downcast eyes, said in a low voice, like a child who fears the admonition of a father,

—'Bah! when there 's enough for two, there 's always enough for three; and you would not have had me leave a Christian, who has not tasted food for two days, to die of hunger.'

'Holy Virgin! what Christian! Say rather a brigand!' and she went away murmuring with discontent.

The guest of the Curate during this inhospitable scene, remained motionless, standing near the door. He was a tall man, half clothed with rags, covered with mud, and whose black hair and flashing eyes, with the carbine that he held, were not calculated to inspire a very favorable impression of him.

'Must I go?' said he.

The Curate answered with an emphatic gesture,

'*Never shall one whom my roof shelters, be driven thence; never shall he be an unwelcome guest.* Put down your carbine, let us say the 'benedicite' and to our meal.'

'I never part with my carbine—as the Castilian proverb says, '*two friends are one*;' my carbine is my best friend. I will hold it between my knees; for though you may allow me to remain in your house, and to leave it quietly and when I choose, there are others who may attempt to make me leave it against my will, and perhaps feet foremost. Now—come on—to supper.'

The Curate of San Pietro was himself blessed with a good appetite, but he stood aghast at the voracity of the stranger, who, not content with devouring, rather than eating, nearly all the ollapodrida, went still further, leaving nothing of an enormous loaf, which might have weighed ten pounds. While he ate this voraciously, he looked about him with anxiety, he trembled at the slightest noise; and the wind having violently blown to a door, the man arose, grasped his carbine and cocked it, as though he was prepared to save his life as dearly as possible, but recovering from his surprise, he re-seated himself and continued his repast.

'And now,' said he, 'his mouth still full, 'you must put the finishing touch to your kind reception. I am wounded in the thigh, and for eight days my hurt has not been dressed; give me a few old rags, and you will soon be rid of me.'

'I do not seek to rid myself of you,' replied the Curate. 'I am a bit of a surgeon myself, and you shall have for your dressing, neither the awkwardness of the village barber, nor insufficient and soiled bandages. You shall see——'

Saying this, he took from a secretary a box, in which nothing was wanting; he rolled up his sleeves, and prepared himself to act the surgeon. The stranger's wound was severe; a ball had passed through the thigh of the unfortunate man; and how he had walked seemed wonderful, for it must have required almost superhuman strength and courage.

'You cannot resume your journey to-day,' said the Curate, probing the wound with the satisfaction of an amateur artist. 'You must pass the night here; a night of repose will restore your strength, lessen the inflammation, reduce the swelling——'

'But I must go to-day, and at once,' said the stranger quickly. 'There are those who await my coming,' added he, with a deep sigh; 'and there are those who track my steps,' said he, with a ferocious smile. 'Come, have you finished your dressing? There, now I am at ease and light as though I felt no wound; give me a loaf; pay yourself for your hospitality with this piece of gold, and adieu.'

The Curate pushed back the money with disdain. 'I am not a tavern keeper,' said he. 'I do not sell my hospitality.'

'As you please, pardon me, my host, and adieu.'

Saying this, the stranger took the loaf which Margarita had brought in grudgingly, by direction of her master, and his tall form disappeared among the trees that surrounded the house or rather the cabin of the Curate.

An hour afterwards, a sharp firing of musketry was heard, and the stranger re-appeared bleeding, wounded in the breast and pale as death.

'Here—quick'—said he, presenting to the Curate some pieces of gold; 'MY CHILDREN—*in the ravine—near the little river.*'

He fell; the Spanish gendarmes entered armed with carbines, and experiencing no resistance on the part of the wounded man, they bound him closely, after which they allowed the Curate to put a bandage on the large wound of the unfortunate man. But in spite of all his remonstrances against their moving a man so severely wounded, they placed him on a litter.

'Bah! Bah!' said they, 'what matters it whether he dies so, or by the rope, his doom is sealed, it is the famous brigand Jose!'

Jose thanked the Curate by a slight movement of his head, and asked for a glass of water; as the Curate bent down towards him to put it to his lips,

'You understand,' said he, with his dying voice.

The Curate answered by a sign of intelligence. When the party had gone, the old Curate, notwithstanding the objections of Margarita, who spoke of the danger and folly of going out thus at night, traversed a part of the wood, went towards the ravine, and there found, near the dead body of a woman, killed undoubtedly by some chance ball from the gendarmes, an infant child and a little boy of four years old, who was pulling his mother's arm to wake her up, for he thought she slept.

Judge of the surprise of Margarita when she saw the Curate return with two children.

'Saints of Paradise, what do you mean to do with them, even to-night? We have scarcely enough for our own wants, and you bring two children! I shall have to beg from door to door for them and for you. And who are these children? the sons of a vagabond, a gypsy, a brigand, or perhaps worse. I don't believe they have even been baptised.'

At this moment the infant began to cry.—'And how are you going to feed this little one, for we have not the means to pay a nurse; you will no longer sleep undisturbed. Holy Virgin! it is not more than six months old. Luckily I have some milk here, and there 's nothing to do but to warm it.' And forgetting her discontent, she took the infant from the arms of the Curate, she caressed it and kneeling near the fire while she held the child with one hand, with the other she stirred up the coals and warmed a can of milk.

The youngest child having been satisfied with food, was put in bed and went to sleep, and the other had his turn; while Margarita was giving him his supper, undressing him and preparing a temporary bed with the Curate's cloak, the good man related to the housekeeper where and how he had found the children, and in what manner they had been entrusted to him.

All that is very fine, said Margarita, but the next thing is to know how we shall feed them and ourselves.

The Curate opened the Bible, and read with a clear voice,

'Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise loose his reward.'

'Amen,' said Margarita.

The next day, the Curate caused the body of the woman found near the ravine to be buried, and recited the service for the dead.

Twelve years afterwards, the Curate of San Pietro, now seventy years old, was warming himself in the sun at the door of his house. It was winter and the first time for two days that a ray of sun had broken through the clouds.—Near him a boy of eleven or twelve years of age was reading with a loud voice, and looking from time to time at a tall and robust young man of sixteen, who was at work in the little garden attached to the Curate's poor cottage. Margarita now become blind, was listening. At this moment the noise of wheels was heard, and the little boy uttered a cry of joy.

'Oh, what a pretty carriage, what a pretty carriage.' Indeed it was a splendid carriage coming from Seville; it stopped before the Curate's door. A servant in rich livery approached the house, and asked for a glass of water for his master.

'Carlos,' said the Curate to the youngest of the boys, 'give the gentleman a glass of water, and add to it a glass of wine if he will deign to accept of it. Be quick.'

The nobleman had the door of the carriage opened and came down. He was a man of about forty years old.

'These children are your nephews, I suppose!' said he to the Curate.

'Much more, sir, they are my children,—my adopted children.'

'How so?'

'I will tell you, for I can refuse nothing to a great lord like you; and besides, poor, old and inexperienced in the world myself, I have need of counsel to know how I shall provide for the future life of these two boys.'

He related the story of the children, as we have told it.

'What do you advise me to do?' asked he, after he had finished his recital.

'Make them officers in the King's guard;—and that they may support their rank, grant them a pension of 4000 ducats.'

'I asked your counsel, my lord, and not your pleasantry.'

'And then your Church must be rebuilt, and by the side of it we will put a snug house, a pretty iron fence shall enclose the whole. Look here, I have the plan in my pocket, do you like it? The whole shall be called, 'The Church of the Cup of Water.' '

'What does this mean? what do you say? what vague recollections!—that face, that voice!'

'They all tell you that I am Don Jose de Ribera, and that I was twelve years ago the brigand Jose. I escaped from prison, the times of the Revolution wrought great changes, and from being the chief of a band of robbers I became the leader of a party. I am now powerful, you have been my host, and you have been a father to my children. Let them come and embrace me; 'let them come,' said he, reaching forth his arms. And when he had embraced them, with tears, confused words and exclamations, he held out his hand to the old Curate—

'Well! will you not accept the Church of the Cup of Water, father?'

The Curate turned towards Margarita and with lively emotion, he said,

'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise loose his reward.'

'Amen,' said the old woman, who first wept with joy for the happiness of her master and his adopted children, and then with grief at parting from them.

One year afterwards, Don Jose de Ribiera and his two sons, assisted at the consecration of 'the Church of the Cup of Water,' one of the prettiest chapels in the vicinity of Seville. H.

POWER OF KINDNESS.

No man hath measured it,—for it is boundless; no man hath seen its death,—for it is eternal. In all ages of the world,—in every clime,—among every kind,—it hath shone out,—a bright and beautiful star,—a beaming glory!

Look at the case of Saul and David. Bitter and blasting jealousy filled the heart of Saul,—and he "sought to take the young man's life." With hellish hate, he hunted him, even to the dens and caves of the earth. But David conquered his enemy,—even the proud spirit of haughty Saul, he humbled. And how? Not with sword and spears,—not with harsh words and coarse contumely,—for these did never touch the heart with gentle influence. No,—but with a weapon,—simple as the shepherd's sling, yet sure as the arrow of Death. 'Twas kindness! This killed rankling hatred, and left Saul to live. And when it had done its work, Saul said to David, 'Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil.' Was not here a victory,—more glorious, more godlike, than a Wellington ever knew!

See Joseph,—in the hands of his wicked brethren. For a few pieces of paltry silver, they sold him into Egypt. Providence, in kindness, broke the bands which held him in slavery, and made him a ruler there. Famine spread over the land her dark mantle,—and the cruel brethren of Joseph, hungered. They went to Egypt for corn. And how now acted Joseph? More than once he filled their sacks, and returned them their money,—and then he made himself known! "I am Joseph, your brother, whom ye sold into Egypt!" Here was kindness,—forgiveness. And it crushed to death the spirit of jealousy, that had once made him a slave. He had conquered!

Come farther down in the world's history,—and tell me, what word of all those spoken by the "meek and lowly Jesus"—the "Prince of Peace"—the "Savior of the world"—was best calculated to soften and subdue the hard hearts of his persecutors? Are we not pointed to the cross on Calvary? Are we not asked to listen to the soft, sweet tones of that voice,—"Father forgive them!" O, here was kindness!

Look over our extended country, at the present day. What has changed those miserable hovels of other days, where misery and wretchedness had dwelt, into the neat and beautiful abodes of plenty and of peace? What has kindled anew the flame of love and affection, in hearts long estranged and freezing with coldness? What has made happy the homes of thousands of wives, and tens of thousands of children? What,—in short,—has been the great propellant of the late temperance reformation, which has carried joy and gladness all over our land? What, but kindness!

Reader,—have you an enemy, whom you would make a friend,—a neighbor, who needs repentance,—a fallen brother, whom you would restore to sobriety and virtue? Forget not the power of KINDNESS! [Christian Soldier.

REV. LUCIUS BOLLES, D. D.

This venerable servant of God, after a protracted and severe illness, was taken to his final rest and reward, on Friday morning, 5th inst. about 30 minutes past midnight. Although the event had been long expected, yet the impression which it has produced upon a large circle is of the most solemn character. He was widely known and highly esteemed, and the unanimous conviction is, that a man of real worth has passed from among us, and left in society no ordinary chasm. On Monday morning, the Acting Board of Foreign Missions, of which Dr. Bolles was the Senior Corresponding Secretary, held a special meeting, and passed a series of resolutions, which will soon be published, expressive of their views of this afflictive dispensation. In the afternoon of the same day, at 1 o'clock, prayer was offered at the residence of the deceased, by Rev. Solomon Peck, the Foreign Secretary of the Board. At 2 o'clock, the funeral services were attended at the Charles Street Baptist Church, by a large number of ministers, and an audience composed, to an unusual extent, of persons advanced in life. The First Baptist Church in Salem, of which Dr. Bolles was 22 years the faithful and very successful pastor, was largely represented—[an extra train having been engaged to convey them to Boston.] Not a few were present who had been converted under his ministry, and their tears, as they looked for the last time upon his benignant face, were sufficiently indicative of the tender regard which they cherished for his fragrant memory. The Scriptures were read by the Rev. T. D. Anderson, pastor of the First Baptist Church in Salem, and prayers offered by Rev. Messrs. Hague, Stowe and Neale of this city. The sermon, by Rev. Dr. Sharp, was from John xi. 35—*Jesus wept*. After a beautiful introduction, showing the suitableness and the utility of chastened grief under the afflictive dispensations of Providence, the preacher gave a sketch of the life and character of the deceased, and briefly addressed the bereaved relatives. His delineations of the character of the deceased were drawn with great discrimination and accuracy, and we hope to see them all faithfully transferred to the printed page. The portrait will be found, not only to bear the strictest scrutiny, but also to be worthy of careful study. [Watchman.

DISTRESS IN LONDON.

An American in London, writing to the New York Tribune says:—

"I behold thousands of my kind, who speak the same grand language, and were created by the same glorious God, weltering in the sloughs of idleness, beggary and despondency. They are idle because no work is to be procured; they beg because gaunt starvation clenches its cold, skeleton fingers in their heart strings; and they despond, sadly despond, because the vista of the future appears, if possible, more dreadful than the horrors of the present. An American who has never left his own free and happy country, can form no idea of the Aceldama of wo, crime, and general human degradation to be found in London. The whole truth is not at once taken in the mind of him who is so fortunate as to be told it. You must gaze upon it—long and steadily, before the pit reveals all its gloomy depths and unspeakable calamities. I might go on for six months, enumerating the several cases of destitution alone, which I have witnessed during the last three weeks, and then I should not have finished my revolting task. The condition of this Kingdom is truly awful. The dignitaries cannot conceal the fact from their eyes. I am now speaking only of England's condition as it is affected by domestic calamity. The voices of thousands around, crying for "*Bread*," and that when there is wealth enough inside of Temple Bar to relieve millions, must be heard. But how are those thousands to be relieved? That is a difficult question.

When I read in America of the oppressions and poverty of the lower English classes and looked around at the plenty and freedom of my own countrymen, I wondered that men of sinew and bone and muscle, such as these lower English classes possess did not rise up in their indignation and stone for the wrongs of ages in the forfeited blood of the oppressors. Let no one wonder. These English pay daily, and are forced to pay daily, for the very chains that clank around their limbs. They support the bayonet glittering at their throats.

Seeing, as I do, the distress of England, I am not surprised at the discontent. Nor is this discontent confined to the lower classes, of which I have been speaking—it rankles and burns in the hearts of the middle classes, and is stirring up to noble thoughts and heroic action in the minds of many able men, whose circumstances place them not only far above want, but elevate them to lofty rank.

"There's blood—
Right glorious blood yet running in this world
Of ours."

As a physical revolution here is out of the question—I mean a successful revolution—we must look to the sure but silent influence of pure Democratic progression. England as well as the whole world is already feeling it; but it moves too slowly for the American temperament.

MADAME GALITZIN. The St. Louis Ariel announces the death of Madame Galitzin. We learn from that paper that she was the cousin of the Emperor Nicolas, and a Princess of the blood royal. She was born in Russia in the year 1796, and educated in the creed of the Greek Church. At the age of 18 she became a convert to the Roman Catholic faith, and not long afterwards, sacrificing all the splendor of her elevated rank, and the luxuries of wealth, she entered as a novice in the society of the Ladies of the Sacred Heart. This occurred in France in 1826. In 1828, having terminated her noviciate, she repaired to Rome, where she was employed in the office of the Superior General of the society. Ten years subsequently she was appointed Assistant General, and in 1840, she was sent to America in the capacity of Superior Provincial. After visiting the houses of the order previously established, she founded three new ones and returned to France in the spring of 1812. At the earnest request of all the members of the society in America, and with the approbation of the Superior General, she revisited America in 1813. After spending a short time at the various houses of the order in Canada and the northern states, she arrived at St. Louis at the commencement of the present session; and her health being somewhat impaired, and fearing the severity of a cold climate, she hastened to Louisiana, where she intended to spend the winter. She was soon attacked by the prevailing epidemic, and after a severe illness of nine days, departed this life, regretted not only by the members of her order, but by all who knew her.

Madame Galitzin was not distinguished by her rank and sacrifices only. She was a woman of powerful mind, cultivated by varied learning, and devoted to the elegant arts. She was an excellent classical scholar, and Greek, Latin, Italian, French and English were almost as familiar to her as her native Russian. She excelled as a painter in oils, and used her pencil with great freedom and rapidity. She has left behind her, scattered through Europe and America, a number of paintings, some of which are of large size and of considerable merit. One of them adorns the chapel of the convent of the Sacred Heart in St. Louis.

Her religious character was as much distinguished by fervid piety, as she was characterized in her official duties by intelligence, promptitude and energy. She has done much for the cause of female education in this country, and given a powerful impulse to all the seminaries under the charge of the ladies of her society.

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feb 18

PARAPHRASE ON THE LORD'S PRAYER, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO., 118 Washington st. d2

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S, No 21 Tremont Row. n25

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

—LIKEWISE—

A good variety of Bibles, in plain and elegant Bindings.

FANCY ARTICLES.

Writing Desks, Port Folios, Work Boxes, Pocket Books and Wallets, Card Cases, Needle Books, Pencil Cases, French Boxes containing Billet and Note Paper, Envelopes, Wafers, Wax, &c.—Porcelain Slates and Tablets. For sale at SIMPKINS'S Book and Stationery Rooms, No 21 Tremont Row d23

PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series*. It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denomination with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. ALVAN LAMSON, D. D., and Rev. EZRA S. GANNETT, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher*,
118 *Washington Street, Boston.*
Boston, December, 1843. d23

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for near a half, has sucessfully recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'
THOMAS E. PRESSEY
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.
SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. a19

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

THE SUBSCRIBER proposes to take into his family a few boys to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.
JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

VALUABLE RELIGIOUS BOOKS. THE DIVINE LIFE, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introductory Notice by Rev J. Freeman Clarke. Sacred Paths, or Life in prospect of Immortality. A Good Life, from the 'True Plan of a Living Temple,' Introduction by Rev Dr Brazer. Religious Consolation, Edited by Rev Dr Gannett. The Future Life, or the Recognition and Reunion of Friends. The Child in Heaven. Greenwood's Sermons of Consolation, &c. &c.
Published by JOSEPH DOWE, 22 Court st.
Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Rolph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.
Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.
N. B. Goods dyed as low as at any other place, and returned in as short time. m25

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.
o21

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.
He has likewise secured the services of Mr HENRY B. MAY, as an assistant.
Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.
The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.
He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.
The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.
He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.
These Baths can be administered to persons who may be confined at their houses in the city and vicinity.
Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.
The following is an extract from a communication published in the Boston Transcript, a short time since:
'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.
Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.
We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.
PHINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 20 Washington street.
d2 6m

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.
In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.
An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.
☞ Terms $6 to $12 per week. j10

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.
Silks, Laces, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.
Our customers are assured that we still adhere strictly to ONE PRICE.
Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of
Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Kamp Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and children's' calf and stout Boots.
Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.
The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.
Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.
Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. n29

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or